Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol 94 - Year 1965

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WOODSTOCK LETTERS

WILLIAM T. NOON
HAROLD O. SMALL
DANIEL BERRIGAN
JOHN L'HEUREUX
LEADERSHIP
CHANGING GENERATIONS
REPORTS AND REVIEWS

WINTER 1965

50626

WOODSTOCK LETTERS

The contemporary American Jesuit
his apostolic works
his progressive involvement in the world
his response to the social issues of our day
his prayer and his use of the Spiritual Exercises
his living history
his formation for professional service
These are the central concerns of WOODSTOCK *LETTERS*
a forum for positive thinking and expression
among Jesuits of the American assistancy

For Jesuit Use Only

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WOODSTOCK LETTERS

WINTER 1965

VOLUME 94 NUMBER 1

INTRODUCTION

The leading article touches on themes that recur throughout several pieces in this issue: imagination, the demands of our apostolates, and the training of the younger men. **Fr. William T. Noon, S.J.** is now at Le Moyne College. His new book, *Poetry and Prayer*, will be published by Rutgers University Press in September. **Daniel Berrigan, S.J.**, winner of the Lamont Prize for *Time Without Number* in 1957, is at Jesuit Missions in New York. **John L'Heureux's** first book of poems, *Quick as Dandelions*, has just been published by Doubleday.

The portrait of the late Father General with the reflections of **Reverend Father Assistant** was done by **William G. McKenna, S.J.**

Harry W. Peter, S.J., of the New Orleans Province, is now studying English at the University of Syracuse. **N. John Anderson, S.J.**, is a member of the California Province. The second half of his article on the missions will contain a thorough and constructive analysis of the mission itself.

Joseph T. Angilella, S.J. and **Leo O'Donovan, S.J.** were both organizers of the institutes they are describing.

Angelo D'Agostino, S.J., a psychiatrist, will contribute regularly to WOODSTOCK LETTERS to keep our readers up-to-date on the latest literature in pastoral psychology.

In the spring we will publish the annual special Ignatian Issue. **Robert E. McNally, S.J.** will discuss St. Ignatius, St. Francis Borgia and the early spirituality of the Society. **Avery Dulles, S.J.** will review Karl Rahner's essay on the discernment of spirits.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian Spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts should be typed, double-space with an ample margin, preferably the original copy.

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No More Cakes and Ale: The Dearth of Jesuit Fiction

Doest thou think, because thou art
virtuous, there shall be no more cakes and ale?
Twelfth Night

William T. Noon, S.J.

I have been invited to make a statment for *Woodstock Letters* about "the problems concerning literary creativity in the Society": "Do our training and way of life place obstacles in the way of our becoming good poets and novelists? Can these obstacles be overcome?" This is a tricky pair of questions. I should start by acknowledging that I have no special responsibility and certainly no authority to speak for the Society of Jesus by way of providing answers to these questions. I sense they are complicated. Almost all that I might state is by way of personal *obiter dicta* so as to open up the subject. I hope at the start it goes without saying that I highly respect our Scholastics, whatever be their breed, and that I accept these two questions of theirs as fair: " 'O Christ-done deed! So God-made-flesh does too:/ Were I come o'er again' cries Christ 'it should be this.' "

These quoted lines from one of Father Gerard Hopkins' poems call to mind how earnestly this most creative poet-priest-artist sub-

ordinated his vocation as poet-artist to his vocation as priest. All his life he gave priority to moral over poetic excellence. In a letter from Roehampton, 1 December 1881, the third centenary, as he notes, of Blessed Edmund Campion's martyrdom, Hopkins tells his Anglican clergyman friend Richard Watson Dixon:

> Our Society values, as you say, and has contributed to literature, to culture; but only as a means to an end. Its history and its experience shew that literature proper, as poetry, has seldom been found to be to that end a very serviceable means. We have had for three centuries often the flower of the youth of a country in numbers enter our body: among these how many poets, how many artists of all sorts, there must have been! But there have been very few Jesuit poets and, where they have been, I believe it would be found on examination that there was something exceptional in their circumstances or, so to say, counterbalancing in their career.

Later in this letter, Hopkins says of Campion:

> He had all and more than all the rhetoric of that golden age and was probably the most vigorous mind and eloquent tongue engaged in theological strife then in England, perhaps in Europe. It seems in time he might have done anything. But his eloquence died on the air, his genius was quenched in his blood.

In these days of *aggiornamento* when so much in the Church and in the Society is being rethought and reevaluated, it may appear to some that Father Hopkins' eighty-year-old conclusions are arguable. The nearly absolute opposition between priesthood and art that much troubled him all his life, especially after his conversion to Catholicism in 1866, may have been a mistaken disposition of his own temperament. It may have been also in part a fault of his early spiritual education in the religious life. Further, the history of non-publication of his own poems may have led him to imagine that between poetry and priesthood, artistic goodness and moral authority, a built-in contradiction exists. Father Henry Coleridge, Jesuit editor of *The Month*, rejected two of Hopkins' chief achievements, "The Wreck of the Deutschland" in 1875 and "The Loss of the Eurydice" in 1878. Father Coleridge had at first accepted the

Wreck, but then had long second thoughts that led him to withdraw his acceptance. He "dared not print it." Perhaps if *The Month*'s first owner and editor, Miss Frances Taylor, had been in charge in 1875 she might have published the *Wreck,* just as ten years earlier she had published Newman's *The Dream of Gerontius.* But who knows? It took the Victorian mind a long time to catch up with Hopkins' kind of poetry.

Still there are Hopkins' life of the mind and his two vocations to consider. In another letter, this one from Dublin, 17 February 1887, to Robert Bridges, Hopkins writes, "Tomorrow morning I shall have been three years in Ireland, three hard wearying wasting wasted years." Catholic Dublin is the same city from which James Joyce, a graduate of the Jesuits, rightly or wrongly felt himself obliged to emigrate in 1904, seventeen years after Hopkins' letter near the end to Bridges. How seldom quoted nowadays is Stephen Dedalus' mother, whom Stephen himself, one of Joyce's *alter ego*'s, quotes near the end of *A Portrait of the Artist as a Young Man:* "She prays now, she says, that I may learn in my own life and away from home and friends what the heart is and how it feels. Amen. So be it." A good-natured, young Jesuit priest now at one of Joyce's old Jesuit schools, Belvedere College, has written to me: "A photograph used to hang in Clongowes of Gerard Manley Hopkins in the midst of the Clongowes community. My heart bled for Hopkins when I first saw that photograph. . . . Hopkins wilts visibly: the photograph is part of the explanation of the 'terrible sonnets'." Perhaps it would be to the point here to express a wish that both Hopkins and Joyce as young men might have been persuaded by some Jesuit about art much as Father Pierre Teilhard de Chardin says that he was about science. Father de Chardin's Master of Novices, without going into arguments, convinced him that the God "on high," the God of the Cross, is not different from nor at enmity with the God "in front." Any man's morale is helped when his particular possible contribution to a corporate work is exteriorly valued and welcomed, not belittled, not taken for granted.

As a consequence of the Incarnation, the imaginations of men as well as their other human faculties have a special redeemed and redemptive worth. David Jones, a notable Catholic artist of our times, painter, poet, essayist, and lecturer, came into the Church

in 1921, about twenty years after James Joyce had gone away. In one of his essays, "Past and Present," he comments: ". . . art is of its nature bound to God, because it is an inescapably 'religious' activity." In another essay, "Religion and the Muses," Jones notes that "the priest and the poet are already in the catacombs, but *separate* catacombs," and in another, "The Eclipse of a Hymn," he says of the poet's redemptive transactions in words: "It is the sort of thing that poets are for; to redeem is part of their job."

The Conflict

If all of this is so, the often spoken-of conflict between the two vocations and the two disciplines, priestly and poetic, need not be thought of as absolute or as one that might never be resolved. Still it would be less than realistic to imagine that the two disciplines might be taken on simultaneously by more than a few individuals. Often to their own bewilderment, a few feel themselves called to both. Not so William Butler Yeats! Yeats all his life feared making any act of absolute religious faith. He has, however, spoken of faith in general, of poetic faith in particular, as "the highest achievement of the human intellect." In the 1937 *Essays and Introductions*, as revised or freshly written toward the end of his life for his own past works, Yeats says, "If it is true that God is a circle whose center is everywhere, the saint goes to the center, the poet and artist to the ring where everything comes round again." Yeats himself chose the ring; he chose to sing amid his uncertainties. Still he leaves little doubt that he knew what he was doing when he made this choice of alternatives: "The intellect of man is forced to choose perfection of the life, or of the work." Yeats chose the work's perfection: "Homer is my example and his unchristened heart." He dismisses the man of religious conscience as not his kind of guide. The dismissal, one senses, is reluctant and it is not harshly spoken: "So get you gone, Von Hügel, though with blessings on your head."

For the Jesuit, whose religious spirituality invites him to find God in all things, the choice between these two disciplines and calling, that is, between being a good priest and, if he is gifted and wishes to work with his gifts, being a good creative writer, should not perhaps in principle be viewed so absolutely as Yeats views it. One needs, all the same, to remember that writing good poems, plays,

or novels is not just the same as saying one's prayers. Education or practice in how to become a good literary writer of fiction may not be the best preparation for the priestly ministry that awaits the young man of God. Each vocation, the priest's or the artist's, makes urgent, imperious demands. Each tends to be all-absorbing and never done. Further, without exaggerating this point, one should perhaps note that there are secrets, his own and others, personal histories and stories, letters that come a priest's way that with control could make good fiction, but these are secrets that a priest might never tell. The Anglican priest, Father Hamilton Johnson, who allowed the posthumous publication of Rose Macaulay's letters to him, in themselves no works of fiction, even so offended the sensibilities of more than a few readers. In her own novel *The Towers of Trebizond*, readers argued, Rose Macaulay told the story of those letters as far as she wanted the public to know.

"The purpose for which any high priest is chosen from among his fellow-men, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation for their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations": so runs a classic text of Saint Paul on the priesthood. We may, if we wish, talk by analogy today about the mediation of art and the priesthood of the artist, but as in all analogical predications, we need here to take account of differences as well as of likenesses among different beings. The special disciplines of prayer, penance, education, sacrifice, and self-denial are long and arduous for any man called to the sacramental priesthood of the altar. Art too has its own disciplines, or asceticisms. Art too makes its own numberless, unusual demands. In some senses, certainly, art too is a mystery. We may not lightly subsume the demands of the one calling under the other so as to impose an all but intolerable burden on any single gifted young man's life of the mind. Both callings too have their "blocks," when it seems one cannot work at all.

Here and there by way of exception, certainly not of rule, a man may come to the Society who feels himself called to and equal to the two different vocations of altar and of art, and to their two different clusters of ascetical demands. It is always fortunate when such a valiant, gifted, and rare privileged soul is early recognized.

It is an actual external grace when he is helpfully directed about how to keep his difficult balance along the two rails that with God's grace he wishes to go. In our largely mixed-up and imperfect world, it is understandable, is it not, that such a young man might be overlooked. Inside or outside of Jesuit Scholasticates, there are not many James Joyce's nor Gerard Hopkins's in our classrooms. Sometimes, too, the chosen rails of such a young man are not parallel.

The overall arrangement of any prescribed course of studies needs in large part to be worked out for the many usual students more than for the rare individuals of quite special literary talents. Such an individual needs at first, maybe always, to go it alone. As Joan Baez sings in one of her charming ballads: "Don't think twice, it's all right. . . . I'm goin' down that long lonesome road. Where I'm bound, who can tell?" This view is not, I hope, the same as making excuses for a lack of alertness in recognizing and encouraging special literary or any other kind of human talent. Such encouragement in the Society would be grounded on the premise that the especially gifted young artist is also a hard-worker and that he most of all wishes to be a priest. The number of alert and capable guides anywhere, in any league, is small. The other demands on such men's time and their other commitments, often not of their own choosing, are usually numerous, complex, and large.

Our Course of Studies

In literary talk today we hear much about the *integrity* of the artist. We might conclude reasonably that for some speakers this is the only kind of integrity that matters. There are, of course, other integrities: for example, the scientist's, the economist's, the married person's, and, to be sure, the priest's. The priest may be a missionary by himself in another country, or an administrator hard-pressed, or on retreat-band work, and so forth. A Jesuit may or may not by profession be a literary man. For many years, Father Vincent P. McCorry has written "The Word" column weekly for *America,* and he has also written short stories. All this time he has also been giving countless retreats. So long as a Jesuit is working A.M.D.G., his priestly integrity now or for the future needs not to be questioned. The course of studies in the Society of Jesus is designed in

accord with the Society's Constitutions to educate future priests for the Church. The Church's ministries are numerous, varied, and always in process of difficult new adaptations to meet the special needs of ever changing times.

The general lines of the Society's present course of studies were first worked out long ago. Various Jesuit committees worked from 1584 to 1599 to compose the final draft of the first *Ratio Studiorum.* As Father Ganss has told us, this first *Ratio* never sought to anticipate or solve all the problems of educational practice in general, nor the special problems of priestly education in particular. This *Ratio* underwent a thorough revision in 1832, after the Restoration of the Society. Several times since, it has been more or less revised, especially as its principles and practices might apply to the education of the Society's priests. Here and there around the world, all its norms and applications have been from time to time variously adapted and interpreted. As those know who have traveled a bit around the world, the structure of the Society's course of studies for its future priests is nowhere nearly so monolithic as an outsider from the bare scrutiny of a text might suppose.

The Society's priestly program of studies has, however, for centuries included a dual licentiate program, one in philosophy and one in theology. Not all Scholastics may complete this program, but all are asked to try. Here in America this program has been for the most part taken seriously. As a program, it is highly speculative, analytical, discursive, and for the sake of the faith it makes many exigent demands on the human mind. It requires intensive intellectual exercise. Furthermore, in the tradition of the Fathers of the Old Society, often called "the schoolmasters of Europe," the American Society has been from its beginnings much committed to the needs of an educational apostolate. This commitment and involvement rose more from circumstances than from choice. Jesuits were asked and expected to take care of the needs of many of this country's high schools, colleges, and universities. Teaching high school in the Bronx, like hiding from the pursuivants in Lancashire, does not provide a literary climate of opinion for the composition of imaginative works of fiction.

As it turns out in this context, except for one or two years of Juniorate studies in literature—and these tend now to drop out—

there has been no organized program for all future Jesuit priests in the sustained exercise of the literary imagination; nor, indeed, has there been much systematic exercise at all in how to write. It should not, then, be surprising that there are few fictional writers of poems, plays, or novels who emerge from the American Jesuit course. The Society here has been proud of its writers when it has recognized them. Most of them choose not to write fiction. Those today who might choose to do so need, I suppose, to endure the old special tensions that come from trying well to cultivate their special talents at the same time that they are preparing their souls and receiving intellectual empowerment to act well as priests. Unless they enjoy writing, they probably will not do it at all.

It would, I think, be less than honest to pretend that "our training and way of life" do not from the nature of the case place "obstacles in the way of our becoming good poets and novelists." I say this not by hint of stricture but in recognition, as I see it, of an evident fact.

The demands in good will of our special priestly ministries are also in actual practice far more nearly oriented to the discursive exercise of our ratiocinative powers than they are to the exercise in fiction of our creative imaginations. Witness now this last sentence of mine and this whole present intellectual exercise of my own—no short story, poem, play, or novel—that I have been here in *Woodstock Letters* asked to perform.

For myself I should not care fully to adopt Matthew Arnold's sharp distinction between the critical faculty and the freely inventive, or creative, faculty that is exercised, so he says, "in producing great works of literature or art." Arnold himself warns us that "the great safeguard" in the exercise of our critical faculty "is never to let oneself become abstract." But as all know who have tried to do well any critical writing, lecturing, or teaching—and these are our usual ministries—the imagination, the inventive faculty, needs also to play its rôle if we are to find apt examples, a right tone, alive metaphors, and an agreeable sound-sequence for such ideas as we might wish to declare.

Our Publications

In our Jesuit publications there has been a shift lately from the close attention once given to the more-or-less aristocratic, classically

humanist literary values of the Renaissance. Today's religious tone is muted, less defensively apologetic, not so much that of a separate intellectual élite. Today's concerns are more democratic, sociological, and popular. But even with these new concerns, Jesuit publications are not much inclined toward publishing fictional pieces. The concerns of *America, Thought, The Month, Studies, Études, Civiltà Cattolica, Stimmen der Zeit,* and so forth, run in an informed, discursive direction, analytic and critical, and not much, if at all, in the direction of fictional works, imaginative insights, poetic affirmations, dramatic developments of a fictional theme. Editors of these Catholic forums of opinion, if you asked them, would probably tell you with reason that they are commenting for the sake of the faith in the fashion that their many present-day interested readers want, value, and expect.

There is always, of course, the small group of Scholastics, a "remnant," who choose or who are assigned to literary study as to their minor elective. Our course of studies is already long. Men are urgently needed in all areas of our present educational apostolate. Since most of those who choose or who are assigned to literary study are also expected to teach literature, to comment, write reviews, and lecture about it so far as they might later find the interest, energy, and time, their literary studies too tend to take on a critically speculative coloring or tone: long on poetics, short on poetry, either written or read.

Philosophy is still the status-symbol subject in our Philosophates as is theology in our Theologates. New special graduate programs are being experimented with here and there, but these too for the most part are of necessity largely discursive and critical both in method and in content. And on the books, philosophy still has the priority! Since the Society needs ever more numerous and ever more competent theologians and philosophers in order to carry out effectively its present ministries, there is no point in decrying the present status or symbols. It would, indeed, be eccentric and demoralizing to do this. Theology and philosophy need too today as never before writers of competence. At the same time, there would be, I think, a flaw in one's argument if one were to assert that the Society's present program of studies either fosters or intends seriously to foster imaginative excellence in writing fiction

of notable literary worth. As a matter of fact, many Jesuit writers often need, on a crash-landing basis, to do writing of any sort. The young Jesuit writer in flight school is well-advised to learn about how to bring in his craft on *one* single wing and a prayer.

In several of our Juniorates there now exist special publications that are open to literary writings by Scholastics: for example, *Images* once at Plattsburgh, *New Measures* at Saint Andrew-on-Hudson. All of these are valuable and delightful. Most of their published contributions tend to be critical writings, and to be highly discursive in tone. At Shrub Oak, North Aurora, Woodstock, and elsewhere, there are now Writers' Agencies that help Scholastics place their publishable writings in print. All this capable work and initiative merit respect. Although I do not know the statistics of publication for these agencies, I should conclude from such published pieces of theirs that I have seen that these are mostly by choice what Matthew Arnold would call "critical" writings, not "inventive" or "creative" productions of art. Some young Jesuits are at least publishing. It would appear to me to be unreasonable to expect that these works should be other than they now are. The attainment of any kind of literacy is difficult, and it should never in any of its forms be despised. By literacy here, I mean articulateness-in-form.

There is no more clearly urgent reason, as I judge it, why Catholic seminaries should be expected to turn out creative writers of fiction—poems, plays, or novels—than that medical schools should produce these artists. Sometimes, as in the case of William Carlos Williams, a busy general practitioner of medicine is also a capable poet. Dr. Williams wrote many of his best lines of poetry on prescription pads. John Keats successfully completed his medical studies in surgery. Such instances are exceptional, unpredictable. With all due respect for the possible Christian quality and witness of others' professions, I myself should not suppose that the Society's program for the formation of Scholastics to be priests is somehow deficient because it does not qualify our Scholastics to compete favorably in Olympic try-outs, Metropolitan Opera auditions, or on the modern ballet stage. It is relevant perhaps to note that the ballet was once for a long time a characteristic, highly privileged Jesuit extracurricular activity. Father John J.

Walsh of the Society wrote his 1954 doctoral dissertation for Yale University on the subject *Ballet on the Jesuit Stage in Italy, Germany, and France.* Father Neil Boyton's and Father Francis Finn's many stories for boys are not at all about ballet, but they had the high merit in their days of greatly interesting the readers for whom they were written, and Cardinal Newman is best remembered for his non-fictional works rather than for *Callista* and *Loss and Gain.*

In one of his Oxford diaries, G. M. Hopkins wrote, "It is a happy thing that there is no royal road to poetry," and we might here add that there is no royal road to the novel, or to the drama, or to anywhere worth going. It is a happy thought because the artist and those whom he serves all expect to find some excitement, enthusiasm, and fun in the production of good works of art, to sense that difficulties, problems, and obstacles are being overcome. Artists are highly individualist; they go in quite different directions. "He needed a place to go in his own direction": so Wallace Stevens in one of his poems. Stevens in his private life was a capable and busy life-insurance executive. I expect that creative writing is one of the many kinds of creative acts in life that we do not take formal courses in, but may be much interested in, see the value of, and that some try themselves to carry out. The creative writer enjoys playing around with words. From the testimony of many literary artists of former times and of today, for example, Horace, Newman, Hopkins, Pamela Frankau, James Baldwin, James Joyce, Paddy Chayefsky, Walter Kerr, there is no easily capsulized formula, no rule of thumb, by which we might teach another how to be an artist. Making follows being, so we say, and a competent artist ends up making what inside he happens to like. "The roll, the rise, the carol, the creation" are all deep joys for the artist. Art is not at all just drudgery. But there is also for most artists the self-appointed drudgery, "my winter world." It would, I am sure, be a most imperfect understanding of how works of art come to be and of what is going on in them and of how this goes on to imagine that one might if he but willed it produce them himself in his left-over time.

Father Hopkins called the poet's "playing around with words" an *exquisite artifice,* a *masterly execution.* In our own days, a Jesuit's poetry ought not to be just an echo of Father Hopkins' nor of any-

body else's at all. As the example of Dame Edith Sitwell, a distinguished Catholic (convert) poet-artist, shows us, a poet's own sensitiveness and bravado gallantly go together. Wallace Stevens says of the poet's world that it is "a radiant and productive atmosphere." Marianne Moore adds, poems are "imaginary gardens with real toads in them."

François Mauriac, in one of his *Letters on Art and Literature*, answers a correspondent who had asked him testily, "What do you expect of a Priest?": "He is Christ. . . . How well I understand what Kierkegaard means when he writes that God is someone to Whom we speak, not someone to speak about!" It is greatly to their own credit and to the credit of the Society that in spite of the many built-in obstacles there have always been Jesuits who have written fiction of some consequence. Ours are days when theological and metaphysical concerns move even for non-priests from fiction's periphery into its central, well-lighted place. Camus, Sartre, and Marcel, for example, are professional philosophers, but all three as philosophers have written fiction, novels and plays. So too some Jesuits move, as Robert Louis Stevenson says in general of those who share the human condition (*Pulvis et Umbra*), "without hope, without help, without thanks, still obscurely fighting the lost fight of virtue." *Obscurely*, I am supposing, is here the operative word. Stories and plays by others about priests are today almost without number. Is not every Jesuit supposed to be a man "crucified to the world and to whom the world itself is crucified"? Maybe helpful measures by way of priorities in their work are possible for the sake of some of our now much beleaguered writers. Maybe in practice not! James Joyce speaks, in *Finnegans Wake*, of being "in honour bound to the cross of your own cruelfiction." Jesuits, other Christians, all have their crosses: problems there will always be.

Some Recent Fiction

Anyway there are a few Jesuits and other priests who manage to write novels in our times: for example, to name two, Father John Louis Bonn's *So Falls the Elm Tree* and *And Down the Days*; Father José Luis Martín Descalzo, a Spanish priest, whose two novels in translation, *God's Frontier* and *A Priest Confesses,* are highly regarded in the United States. The first of these novels,

Frontera de Dios, won the distinguished Spanish Eugenio Nadal Award for 1959. Father Martín Descalzo, ordained in 1953, has also published short stories and poetry. He is often identified, even on American title-pages, as a Jesuit, but he was never a member of the Society of Jesus. For any born writer, the pain of not composing is keener than that of composing under strain.

Almost from the Society's beginnings there have been some Jesuit poet-priests (Hopkins notes "very few") who have written and published their poetry in English: Blessed Robert Southwell, Gerard Hopkins himself, Leonard Feeney, Joseph R. N. Maxwell, Daniel Berrigan, Alfred Barrett, John L'Heureux, a theologian at Woodstock College, and (in England today) Peter Levi. Not all of this is major poetry, perhaps none of it is, but it is all authentic poetry, better for us to have in print than none at all. It pleases us, and of all empiric tests of poetry pleasure here is the best.

Jesuit Scholastics have always been active in the production of original plays for home entertainment. Except for the recent recording *You'll Never Be Younger,* I cannot now think of works of theirs in the showline that have come to the attention of others today. So far as I know there are no Jesuit dramas in the now-received English canon. Father Edward A. Molloy, a Redemptorist, recently (1964) wrote a thesis play *The Comforter,* that was produced by the Blackfriars' Guild, a Catholic theater group. Since this *was* a thesis play, an answer to Rolf Hochhuth's already controversial thesis *The Deputy,* it is a slippery play to evaluate as drama, even as a drama of ideas. The published Catholic critical comment on *The Deputy* was notably unconcerned about the possible plus or minus values of this play of Hochhuth's *as a play.* The *Commonweal* reviewer of *The Comforter* concluded his review by wryly commenting: "Father Molloy's pamphlet may not last long off-Broadway; but it is assured a long run for years to come in seminaries and boys' high schools."

These few names and titles by no means exhaust the record of Jesuit or other priests' fictional works. A study of Father Carlos Sommervogel's *Dictionnaire* (1884) of anonymous and pseudonymous Jesuit writings would, for example, reveal many others. So would a scrutiny of the Society's *Index Bibliographicus* and of other special indices. I do not here mention at all Jesuit scholars nor any

of their numerous scholarly and literary achievements. Names here are legion! Names also are legion of literary artists who have been Jesuit-trained: for example, Voltaire, Corneille, Molière, Goldoni, Conan Doyle, James Joyce. Father Prout (Francis Mahony) was in the Society's course for a time as a Scholastic. David Jones, who is not Jesuit-trained, acknowledges in first place the influence on his life of the mind of the theological masterpiece, *Mysterium Fidei*, by the Jesuit theologian, Father Maurice de la Taille. Jones also pays high respects for all that his own art owes to the published thought of Father Martin D'Arcy and of Father (Dom) Gregory Dix.

The Final Question

Finally, now at the end, can the built-in obstacles of "our training and way of life in the way of becoming good poets and novelists" be removed? Frankly, I think not! Certainly not altogether and not for most. More often than not, artistic individuals are sensitive, introspective, and withdrawn. Although they are usually the most humble of men, their very existence is apt to strike others as proud. Artistic persons are sensitive, to be sure, or they would not be artists. It is bad aesthetics and, incidentally, bad morals to exaggerate the individualism-in-isolation of the artist. It is also a mistake to imagine that artists are the best adjusted of community-minded men, those who might most easily succeed in leading our corporately organized kind of priestly religious life. Unless they were artists, most would probably be outsiders. François Rabelais was an important humanist, physician, and literary artist, but how many who read his fiction today ever notice or remember that he was during his lifetime a friar, a monk, and a priest? The artistic fulfillment of a literary work is not always identical with an artist's personal self-fulfillment. Sometimes impersonalism comes harshly in.

More or less at random, and without a powerful faith in their efficacy—though not without faith—I shall now, however, suggest a half-dozen ways of possibly removing obstacles to Jesuit achievement in the writing of fiction: (1) There are various national poetry and short story contests in which ours might compete if they had the special talent, inclination, energy, and time. Time to practice is here most of all presupposed. (2) Radio, TV, and moving

pictures have enormous appetites today for scripts. Scholastics, many of them now experienced and competent in the production of shows, recordings, tapes, and closed-circuit TV, might if they wished think of developing their talents for these outside media. The thinking here would involve extra working and some experimental training in special communication techniques. Quality, some quantity, a distinctive brand of excellence are all competitive factors in any open market today. As the Broadway hit *Hello, Dolly* gaily phrases it, "If you ain't got elegance, you can never ever carry it off."

(3) If there were a significant number of qualified Scholastics who desire to follow courses in creative writing, these might be arranged for them in our Houses of Study or elsewhere. Already on a modest scale this is now being done. Evidence of such desires, such pent-up literary powers of expression, would be looked for as well as some modest realistic promise in achievement that such fictional writing would be continued in a sustained creative way. A course in novel writing would need to be different from one in writing plays. (4) Maybe in some of our present courses, the writing of an imaginatively "creative" paper in fiction might be allowed from time to time as an alternative to a required "critical" paper. From my own limited experience, I should judge that the possibility of this alternative does not in the long haul make much intended difference. (5) Reading a short story, a novel, or a drama at table would be a far from ideal way of listening to it in competition with the groceries and carts. But, perhaps, if general Scholastic interest and the Superior's approval warranted such reading, some fiction might on occasion be read in the refectory, or at least there opened up: for example, Jane Austen, Muriel Spark, Flannery O'Connor, Charles Dickens, J. F. Powers, John Buell. Harper Lee, young Pulitzer prize-winning novelist of *To Kill a Mocking Bird* fame, once told a group of ambitious, literary-minded contemporaries who had asked her about how you become a novelist: "First of all, you must read your head off!"

(6) Again with all due deference, here especially, I propose for what the proposal might be worth that a Professorship in the Theology of Literature might be established in some of our American theologates. Symbol, myth, all that Saint Thomas and Dante called "the four-fold sense" are shared concerns of theologians and

artists in our twentieth-century days in many subtly overlapping ways that Dante and Saint Thomas in the thirteenth century could never dream would come to be. The special new approaches to Scriptural studies and the fresh attention to historical contexts and literary traditions in the examination of major Church documents might make the collaboration here of literary scholars and theologians a work of considerable interest and worth. For the creatively literary-minded and trained theologians-in-course, numerous exciting avenues so far not much trod might open up in their study of theology. This professorship in the Theology of Literature is now a usual post in most non-Catholic seminaries. It is one, for example, that Nathan A. Scott, Jr., long held with distinction at Howard University and now holds at the Divinity School of the University of Chicago.

Ezra Pound's Pisan Canto LXXXI cannot in fairness, I think, be read just as a song of retraction:

> But to have done instead of not doing
> this is not vanity. . . .
> Here error is all in the not done
> all in the diffidence that faltered.

Perhaps the achievement of another quarter-century will endow us with many significant novels, poems, and plays by Jesuit authors. In that welcome turn of events, almost all of my discursive reflections here about problems will in more senses than one have been happily proved academic. We should then have turned a jolly corner. So long as these new creative works of fiction should be by Jesuits, they would presumably be A.M.D.G. Who is the Jesuit who would be against all of that?

Four Poems

TO A DEAD POET, HIS BOOK

It is a doorway to seasons; it makes
firm ground for walking, air for sight,
a burning landscape. Have only joy there.

A field of flowers—it is their immortal other.
A crucifix—lector; winter—forebearance;
illness—a transfigured impassioned face

vindicates longsuffrance.
Open the book. Wisdom
opens mouth, against all

suppression of death. He is life's
breathing exegete. Take him, I would, at word.

MIRACLES

Were I God almighty, I would ordain
rain fall lightly where old men trod,
no death in childbirth, neither infant nor mother,
ditches firm fenced against the errant blind,
aircraft come to ground like any feather.

No mischance, malice, knives, set against life;
tears dried. Would resolve all
flaw and blockage of mind
that makes men mad, sets lives awry.

So I pray under
the sign of the world's murder, the ruined Son;
why are you silent?
feverish as lions
hear men in the world,
caged, devoid of hope.

Still, some win redress and healing.
The horned hand of an old woman
turns gospel page;
it flares up gently, the sudden tears of Christ.

DANIEL BERRIGAN, S.J.

THE OMEN

The cows were crying today. Justin heard them
in the field, saw loops of rhinestones trickle
from their eyes. How deny it?

This was not the only portent.
I saw the Arab lady wind her dance in scarves,
fall exhausted into earth, turn violet,
and disappear. Some things
are better unexplained: the birds

that circled at my head last Friday
settled in the beech trees secret watching
reappeared and circled once again—
my eyes contracted and I feared
their sharpened beaks.

To fear a bird. Foolish. Cows crying and Arab
ladies and the random flight of birds. Foolish. But

only now I watched a priest put down
his coffee cup, stub his cigarette to ash,
and walk away. I saw more clear than death
the awful omen.

A CROOKED MILE

The inner saint within
the matrix of his flesh
gropes a metaphor
of soul. Experience
requires definition.
Hands, gifts,
a cobbled midnight road
are ways for him
to knock against his
arch transcendency of flesh.

Scarcely strange then
he should stop with you
that winding road
and wait the darkened
wood—blind men tapping
home at nightfall.

(Think on it. I, aged
thirty, asking for
your love. Not really
thirty, though. Perhaps
not really love? No
matter. You are patient.)

Definition in the end
becomes a question
of experience. Night
and wood and the imperious
demands of mind dissolve.
Flesh knows no ultimates.
Its final landscape
is the sanctity of arms.

JOHN L'HEUREUX, S.J.

John Baptist Janssens: *Some Reflections*

Harold O. Small, S.J.

CANDID PHOTOGRAPHS OF FATHER GENERAL JANSSENS attending a public function caught a look of such severity that enemies exclaimed, "Those terrible Jesuits," and Jesuits in distant lands were set to wondering, "What kind of man is our General?" The look was not severity but revealed a discomfort, born of modesty, which eschewed honors, crowds and display. Although no one could meet a person of distinction with more ease and cordiality than Father Janssens, whether he was paying respects to the Holy Father at a papal audience, or expressing gratitude for a chalice to the Mayor of Rome on New Year's Eve in the Church of the Gesu, or receiving the Abbot of St. Paul's on the feast of St. Ignatius, yet it was no secret that he shunned public ceremonies. "At the beginning of my Generalate I was forced," he said, "to make a choice between receptions and government." If such were the alternatives, natural temperament fortified the prudent resolution. The charm of Father General was a harmony of voice and facial expression which revealed a soul where dwelt the gentleness, kindness and charity of Christ as expressed by Peter and Paul.

Almost daily Father Janssens, accompanied by Father Van der Brempt, his personal Secretary, climbed the Gianicolo or walked along the Tiber, but few recognized the General of the Jesuits, for neither commanding height, impressive weight, nor idiosyncracies of gait or piety attracted attention. He was invested with a serene dignity and a humble posture which commanded respect, but like the public dress of a Jesuit it failed to identify rank or tenure.

Comprehensive and detailed plans, carefully drawn after formal consultation with Assistants and imposed on the Society for execution, were not found in the files of Father Janssens. A General should govern men as intelligent human beings was his rule. He welcomed plans which came from the Provinces or submitted his own ideas to Provincials for comment, because he felt that plans and comments from the Provinces added a dimension of realism to those formulated at the Center. Nevertheless, decision was ever the right of the monarch. And when one thinks in retrospect, it is noteworthy how many decisions of Father Janssens were in advance of the mind of the Society, and in the fields of liturgical revival and modern means of communication, anticipated the Council. Only time will tell, moreover, what the Society and the Church owe to the wisdom with which Father General charted the course of Teilhard de Chardin and other eminent Jesuit scholars in the sacred sciences.

The foresight which the General manifested in the disposition of Jesuits when the Communists seized power in China was proved by later events to be truly remarkable. All were instructed to stay at their posts except those who lacked the health or the formation to meet the situation. They should remain at least to give testimony to Christ and His Church. The Chinese thanked the General for the strength he gave their faith. Communist officials asked Father Oñate, now Assistant for the Far East, "What do you Jesuits have that makes your villages so loyal to the Church?" When Formosa was opened, some feared to build and establish permanent works lest the Communists would soon take over. The General replied, "If we delay for fear of Communists, we shall never accomplish anything. We must go ahead." How many times have we heard the General repeat the same command. He was right!

The General grasped the future status of Asia in the world, and placed confidence in the role which the Japanese would play, and

W. G. McKenna, S.J.

FATHER GENERAL JANSSENS

in their strength and reliability if converted to Christianity. For this purpose men and material resources were diverted from the whole Society. He was not disappointed when mass conversions failed to be realized, for he never believed in them. To the end, even in the face of pressure and criticism, his belief in Japan prevailed. It was to the faith of India and its teeming millions that the General looked for vocations to nourish and expand the apostolate of the Far East and also of Africa. The governmental restriction on the granting of visas to Western missionaries was a keen disappointment, but he felt this entrusted the plan to another generation but did not change it.

In September 1963, Father General spoke without notes for an hour to the assembled delegates of an international secondary education conference sponsored by the Italian Assistancy. Many expressed astonishment that a man who was reported to be isolated from the Society by sickness possessed a fully accurate knowledge of education in their diverse countries. This is not to deny that sickness and isolation during the last years of the General's life did diminish his previous comprehension of the Society. Through the years Provincials, Mission Superiors and laymen were in admiration at the fund of knowledge the General could call upon in discussing problems of their own areas. This encyclopedic memory, which drew facts and their interpretation from constant world-wide interviews and letters, and then rapidly processed them from a wealth of experience, was the basis upon which plans were formulated in reaction to anticipated or current situations. Neither optimism or pessimism characterized the General's outlook; well-grounded realism was rather the proper name for it. Disappointment, therefore, and discouragement did not seem to fit into the picture. When one who had worked closely with the General was asked whether he had been satisfied with the outcome of his letter on the Social Apostolate, the answer was, "Yes. It had accomplished what could be expected, if not all that could be desired." The General was not, however, a man to abandon a plan because it was not fully implemented. His vision was too clear for that. In the forties he urged greater consolidation and cooperation in the graduate courses offered by our universities in the United States. Something was done, but the General continued in his conviction that more could and would be expected. Father Janssens esteemed the educational institutions

of the American Assistancy and harbored a determination never to permit these universities to secularize their teaching like some of the universities in Europe.

FATHER JANSSENS WAS PATIENT WITH LIFE. He was confident that if man planted and watered, God would give the increase. Therefore in Latin America and other current fields of apostolic labor he was content if an American province could send one or two men a year: first learn the language and culture, then establish a social center, later a school, finally assume responsibility for an area. Social Centers to form members of the Christian Workers' Unions were rated high in his hierarchy, and for this he kept contact with their international headquarters. His outlook was long-range, constructive, never stopgap. Even in the field of private charity, though he gave alms, he preferred to loan money without interest to a workman to build a home or buy a farm, in other words, to help the poor do something to help themselves.

The mind and soul of Father Janssens were not those of an insensitive computer, even though he invariably put his finger on the heart of a problem. He was fully human in his being. When Pope Paul VI was elected to the papacy, *Il Messaggero* applied to him the Italian test for humanity: Has he shed a tear? Fortunately for the Pope they found someone who remembered a tear. Father Janssens kept his emotions under strict control, but he too could shed a tear. This he did repeating a story his doctor had told him about the calloused care of a poor lady in a hospital; this he did when a seemingly devoted priest, who had collaborated with him, suddenly sent word that he had abandoned the Society and his priesthood. Countless were the "soli" letters which Father General typed himself, in order to strengthen men in their vocation or encourage them after their departure from the Society. It was scarcely possible for Father Janssens to ask a Jesuit of long service in the Curia to turn his duties over to a younger person, and difficult indeed to say "no" to anyone who could personally present his appeal.

Father Janssens never failed to counsel superiors to care for their subjects as a father and in this he showed the way. Paternally he would take the hands of a scholastic enroute to the missions and warn: "You are young and confident, but when you get to the missions, do what the old missioners say. They are old but they have

experience. You must be careful in the tropics." Various times he used his own parents as examples of the love superiors should show their community. Even speaking to the fathers of the Thirtieth General Congregation on the occasion of his golden jubilee, Father spoke tenderly of the good formation given him by his parents, and then, as usual, added, "but when my father said no, it was no. Sometimes I would ask my mother to intercede with father to change his mind. She would say, 'My son, when father says no, he means no.' " Then Father General would press home the point: "A superior too should conduct himself as a father, kind, yes, but also sincere and firm."

A SENSE OF HUMOR was another facet of his personality. After the long confinement in the hospital for the removal of his eye, the General was in a jubilant mood when he came into recreation to greet the community. "You know," he exclaimed triumphantly, "the General of the Jesuits is a very exceptional man, a notable person, even in the whole world, for specialists insist that the kind of fungus which grows in the General's nose is extraordinary, has rarely been discovered in the whole world!" Father Janssens was a delightful companion on a walk, for he carried a bag full of stories, and when he was able to enjoy the luxury of community recreation he relished gentle banter. In later years an allergy prevented his attendance at recreation within doors, but the impulse to jest stayed alive. During the Italian Olympic Games a new Sub-secretary was being introduced to the General. The young priest was strongly built with exceptionally broad shoulders. The General looked at him for a second and then quietly asked without even a smile, "Did you come for the Olympics?"

The goal of the Spiritual Exercises, "to learn God's will in my regard," became the aim of Father Janssens' life and this he tellingly demonstrated at the critical period of his operation. The specialists finally decided: the right eye must be removed; a cataract is slowly blocking vision in the left eye; an operation could remove the cataract but the deadly fungus might then set up infection in this weakened eye. Father Janssens confirmed his humanity with visible depression, so he was left alone to pray, but the first words spoken after the operation, "Te Deum laudamus," remained until death the visible theme of his life.

Jesuits and Leadership

Harry Winfield Peter, S.J.

THE PRESCRIPTION THAT ELIMINATES aspirations to become a superior in the Society of Jesus has evidently been of incalculable worth in promoting a spirit of obedience and charity. No doubt it has saved many an ambitious man worry over his progress "up the ladder." And the truly outstanding accomplishments of the Society show that it certainly has not been a killer of initiative. It does seem possible, however, that in some cases this prescription has an adverse effect. Unnecessarily and incorrectly a man may feel that it is unprofitable, if not positively wrong, to acquire leadership knowledge. Consequently when put into a position as leader, he often has nothing more than native ability to fall back upon.

Every Jesuit, whether his influence be focused within the Society as is the case of superiors of Ours or outside the Society working with laymen, is a leader. He is attempting to bring about a new order of things. Years ago Machiavelli wrote, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things." A knowledge of the dynamics of leadership, therefore, is necessary for every Jesuit. Whether it is a regent trying to persuade his seniors to paint their lounge, a priest convincing a city that they must practically and effectively want a Jesuit school for their community, or even a Jesuit superior making his men aware of the need for pulling together toward a common goal, a knowledge of what approaches to take, what motives are effective, what appeals result in successful action is of such great value that it may well spell the difference between a united front and chaos. Saint Ignatius could make no provision for training particular men to be the Society's leaders because ideally many men would be ready. It is hoped that

the course of this article will expose the need for leadership preparation, the differences between various types of leaders, some ideas on effective ways of leading as well as some of the problems peculiar to religious leadership.

Leadership Preparation

One could argue, perhaps, that example is the best leader both in working with laymen and particularly within the ranks of the Society herself, that a sincere striving to live up to the Jesuit model of perfection, therefore, is the best kind of leadership protection. Good example is certainly a requisite in that it wins respect and disposes men to receive guidance. In fact it has been said recently that, "It is not what a leader says, still less what he writes, that influences subordinates. It is what he is." [Urwick, p. 10] By itself, however, good example will have little dynamic effect on those who most need to be piloted. It is rather a necessary foundation. Aside from a real spirituality and the counsel of example, positive activity is required for complete leadership.

The whole of Jesuit training focuses on producing leaders, it is true. Our training is designed to provide the insight of leadership. But granted that the liberal-humanistic education received by every Jesuit equips him with the ability to "insee" men and situations on a basic level, to what extent is this insight a practically ordered one? In its undeveloped state, is it not more like a capacity for detached contemplation rather than the working material of practical leadership? What tack must be taken, then, to order and develop the natural leadership latent in a Jesuit? Hasty leadership courses do not seem to be the answer. We do need, however, an attitude of observant awareness coupled to private study and reflection on the techniques of influencing the motivation of people.

Communists have masterfully studied the motivational patterns of the groups they wish to control. Modern industry has led the field in creating "institutional myths" that educe the greatest possible efficiency from the worker. ("Progress is our most important product.") Current advertising specialists have even isolated the olfactory stimulus needed to sell a new car. If ordinary men are taking such pains to make their influence effective, should those dedicated to bringing about a new order of things in Christ be so

remiss as to overlook or contemn as insignificant these instruments? We have no need to *create* a myth to keep morale high. We need only find means to render our conviction-based activity effective, diffusive, and efficient.

Leadership Types

The leadership problem described admits differing levels of solution. Whether you believe that leaders are created by a situation or that the leader creates the situation, whether you prefer to think of leaders as specially gifted people or simply as ordinary men who can fulfill the felt-need of a group, all leaders are characterized by their ability to influence the behavior of others. This common characteristic divides them into two classes: (1) the man who influences the behavior of another man on a face-to-face, person-to-person basis, and (2) the man who causes a group of men to change their actions to a course that the leader himself desires. Much is written today advocating group dynamics for the training of leaders. Objectors counter just as forcefully with variations of the old platitude, "Leaders are born, not made." As usual the statements for both sides of the question are true, but not the whole truth. It would seem that the first kind of leader who influences another on a person-to-person basis can indeed be made. Almost any man has the potential for developing this capacity. Unfortunate psychological experiences may have left him with an insufficient conviction of his own worth, making him hesitant in trying to convince others of his opinions; but a program of re-educative activity such as can be provided in a sodality probation or a novitiate and regency will do much to change this. The tragedy of a training that deprives a man of this reintegrating activity by not giving him a chance for exercising creative responsibility in successfully conducting programs of some moment is evident. The experience of managing the affairs of one's own life, the sense of a personal responsibility for arranging a program of fidelity to the obedience-imposed goals of getting sufficient sleep and recreation, performing one's spiritual exercises, and commendably fulfilling assigned work within the framework of the rule is, because of its total pervasiveness, one of the best means of achieving this re-formation. The transferring of the responsibility for finding a workable personal regimen to the minute discipline of

the leader, though sometimes unnecessarily imposed by the leader, only produces the phenomenon of immature apparent obedience as a defense against the arrested development of a sense of personal integrity. Given workable conditions, however, ordinary training will provide the re-educative activity needed to develop the stability and principled conviction that are the marks of this fundamental leader.

The second type of leader is activated rather than created by training. Mass leadership depends heavily on the posture and rhetoric of personality, and therefore cannot be educed so easily in an inept subject. The conviction that some men are leaders because they are possessed of certain characteristic traits has been branded as romantic and emotional. [Knickerbocker, 1948] It may well be true that the notion of "leader" is often fictitious and romantic. One cannot deny, however, that some men are short, some tall, some handsome, others plain, some endowed with fine speaking voices, others not. While it is true that no given set of physical or intellectual characteristics make a leader, nevertheless in any consideration of the "mass leader" they are a factor that cannot simply be written off as emotional, insignificant fancies. Reliable studies [Stodgill, 1948] have shown that the average person who occupies a position of leadership exceeds the average member of his group in: sociability, initiative, persistence, know-how, self-confidence (based on the self image which in turn depends heavily on the body image), insight into situations, cooperativeness, adaptability, and verbal facility. Intelligence, scholarship, and dependability are also factors of prime significance. The responsibility of this kind of leader is characterized by the avoidance of both opportunism and utopianism.

The Religious Leader

A leader, then, may be a patriarch, co-worker, organizer, tyrant, seducer, or hero; but in every case he exerts an influence on the group by helping them direct their actions toward a desired goal. This is why it is so common to hear teachers and religious superiors conceive their task as helping the follower attain his approved goal, smoothing over rough spots and preventing pitfalls. Looked at from this point of view, perhaps the main task of the religious leader is the discernment of spirits. While a "status" or assignment sheet

must, by dint of administrative necessity, be compiled with a view to jobs that have to be filled, at the same time it would seem that the level of effectiveness of the disposal is significantly, if partially, determined by the ability of the leader to discern the talents and interests that the Holy Spirit has given a man and is prompting him to use. The travesty of manifestations of conscience poorly made or given with the reservations that arise from an attitude of merely satisfying a formal requirement is obvious. The military-style government that results from a superior-subject relationship in which the subject is afraid or not encouraged to be open and frank without fear of even indirect reprisal can only result in a "barracks" mentality. By way of parenthetical explanation, it should be noted here that this article is treating only the psychological aspects of religious leadership, and not the ascetic duties that fall upon the subject if such leadership is lacking. An individual who has a superior who is incompetent or lacks understanding has, as is well pointed out by the rules of the *Summary* and the *Letter on Obedience*, a truly Ignatian obligation to make a full creative acceptance of the fact.

This guidance-nature of the leader also explains the conflict that arises when a leader looks upon a group as instruments for accomplishing his pre-conceived plan. This may at times be necessary; but domination rather than leadership will be the result unless the thinking is rearranged and an attempt is made to implant the plan of the leader as a desirable goal for the followers.

Wise old Lao-Tse observed that it is the test of the true leader that, when a community has been inspired to accomplish a good, the people all say, "We have done it ourselves." A good leader makes his subordinates feel that they belong to the mainstream of the movement. One of the principal means for accomplishing this consists in communicating inspiration by sharing an organized insight: pointing out how the effort of the individual fits into the whole plan as an important part. And it cannot be assumed that once pointed out the conviction will last a lifetime. Industrial myth-builders never tire of repeating the slogans embodying company ideals. Unfortunately, it is too often taken for granted that religious have a sufficiently strong conviction of the meaningfulness of their work in the total context of their group or of the Church. The number of cases of disillusionment and personality disintegration attest

that the assumption is gratuitous. Progress in spreading Christ's kingdom is *our* most important product, and everyone can profit from being reminded that he is engaged in producing it.

The Leader and the Needs of the Group

The process of implanting goals implies workable plans. A leader, however, does not so much present a plan as evoke it in such a way that it satisfies a felt-need, appears feasible, and incorporates real participation on the part of the follower. Saying that the leader evokes rather than presents a plan implies a rejection of the so-called directive or manipulated approach. Such imposition from above rarely corresponds to a felt need. To be concrete again at the risk of being trite, the regent does not bring about a successful group project simply by announcing that his plans call for a play to be produced or the senior lounge to be repainted. Nor does a priest go into a city and successfully build an institution simply by announcing to the public that they need one's services. No, in each case the right questions must be asked bringing to consciousness the suitable desire on the part of those being led. Here more than in other areas, skill in discernment is vital. Sociometry studies to determine the patterns of influence in a class or city can be used. If a religious leader lacks the time or ability to make such surveys himself, at least he should be aware of their existence and see to it that they are made by others qualified to do so. Simpler techniques such as finding out what area of a city has had the most new telephones installed within a recent period before choosing the site for a school have been used with great effectiveness. Public relations programs and advertising plans of high professional calibre, though requiring an initial expense, can well pay for themselves by preventing failure and ensuring success. As the pages of religious magazines often show, advertising, a method for evoking a desired response, is not foreign to religious groups. Why then should advertising that employs artistic taste, psychological insight, and professional distribution be such a rare phenomenon?

Much can be learned by taking the now well-known ideas of Professor Carl Rogers on client-centered therapy and applying them to group activity. Just as the client-centered therapist is willing to deliberate with his subject both health and sickness as a solution

to a problem, confident that given adequate help the patient will effectively choose the better course, so the leader must be willing to present alternatives in a deliberative fashion so that he evokes the desired plan by leading men to a personal and group choice of the better course. It is a wise and accomplished leader who can inspire the right people with the challenge to do the right thing.

Success in bringing about the right response from a person or a group is largely a matter of sensitivity. Sociometric studies have shown that leaders are chosen in great part on the basis of facility in inter-personal relationships within the group. This is not the only criterion, and a man chosen to lead one group will not necessarily be chosen to lead another. It can be argued, however, that certain qualities integrated into the personality, such as freedom from self-concern sufficient to enable a man to be concerned with matters affecting many others, will affect the ability to lead generally. On the other hand, a relative inability to observe and orient one's actions to a situation and the persons comprising it will act unfavorably on the general ability to lead. [Jennings, 1947] This interpersonal insight is one of the chief qualities of good leaders. In his analysis of marketing orientation, Erich Fromm has suggested that there exists a relationship between understanding others and success. This understanding provides a basis for being able to "sell oneself." Success in selling one's conviction—and isn't that what Christians are in effect doing?—may naturally depend on the capacity of correctly assessing the reactions and attributes of other people. One sometimes hears the subjects of religious leaders complain of being the victims of an unyielding application of policy and an impersonal government that fails to recognize the existence and importance of human relationships and individual needs. A religious who hears from his leader statements such as, "I have to make sure that you're not working with your friends," or "You have no obligation to help with that problem" (when there is a very real, if intangible, human relationship to those having the problem), can be so appalled by such insensitivity that further direction on the part of the leader is rendered largely ineffective. The use of policy is indisputably necessary, but if in practice the leader does not possess the sensitivity that tells him where to put the individual before the policy in importance, then the use of policy and principle can be as bad as having

none at all. Seminary and religious training has had a tendency to produce men who see things too much in terms of abstract categories. And so the religious or priest leader must make a special effort to become sensitive to all the levels of human thought and feeling. This sensitivity to others, the ability to bracket one's own experience and place oneself in the position of another, is a requisite for almost any human relationship. For the leader of men such sympathetic insight is a *sine qua non*. Christopher Devlin says of Father Robert Parsons, "He was a good man but had little sympathy with weak souls trying to be strong." His confrere Blessed Robert Southwell did much to compensate for this failing, but it was a failing; and who can say how many defecting recusants, weakened by environmental pressure, might not have returned to the faith had they had a more sensitive leader? It is true that the humanistic training given young Jesuits is calculated to create this sensitivity and insight; but it will not result in a fully developed social perception and social sensitivity without being consciously fostered by personal reflection, private study, practice, and universal love. For it is only through love that we can understand the individual. According to the Thomistic synthesis of knowledge we know conceptually and universally, and it is therefore difficult to grasp the individual. Love however makes possible an experience of self-communication that is unachievable on the level of knowledge. The leader who possesses a discreet and spiritualized love for all men will be able to reach the singular existent and undertake the *I-Thou* dialogue. The saints have shown that love is the way we come to know the individual who eludes our logical abstract grasp. [Cf. Remarks of Fr. John Teeling, S.J. on a paper delivered by Rev. H.R. Klocker, S.J. entitled "Philosophical Problems of Self Communication," read at the meeting of the Guild of Catholic Psychiatrists, Denver, October, 1962.]

Leadership Qualities

Since Jesuits are not only leaders but also, and perhaps most importantly, trainers of leaders, a conscious grasp of leadership qualities is a necessity for intelligent and fruitful activity. Working as methodically as human individuality will allow, the trainer of leaders fosters a conviction of personal worth, facility in expressing one's convictions, practical skill in assessing a situation and organizing a

response, and sensitivity to the individual members of a group. As these qualities are developed in others, the leader must humbly relinquish the initiative. Two dangerous extremes must be avoided. One is the egotistical approach that says, "I must do it myself if it is going to be done correctly." The other is the attitude characterized by, "My job is merely to get the ball rolling, then leave it for others."

Besides influencing personally and training others to be disseminators of influence, one of the tasks of the leader is to protect and guide potential but precarious sources of influence. The British leadership expert L.F. Urwick has an enlightening and amusing paragraph on this aspect of the leader's job.

> Because foresight is required, the leader has always to be doing two apparently incompatible things. He has to encourage his administrators to promote order, to maintain established routines. At the same time he has to protect from their wrath the originals, the inventors, the crazy people to whom order is anathema and an established routine a challenge to change it, because it is from this lunatic fringe that he is most likely to derive something original. They may have a large litter of illegitimate ideas on the way; they usually do. It is the leader's job to arrange to have them drowned or otherwise disposed of and to comfort the bereaved parent. . . . In the end, the lunatics usually come up with something which is both new and practicable. Persons whose task it is to maintain routines seldom have new ideas: they have a *déformation professionelle* which protects them from harbouring irritant visitors. But 'though administration crystallizes and checks individual experiments, it can never live long without them.'

The leader's ability to mix into a movement both the conservatism of the older generation and the radicalism of the young prevents lopsidedness.

In addition to protecting the sources of ideas and plans that are liable to be lost through the laudable desire to preserve equilibrium, the leader must also protect both the subject and himself from the dangers coming from malformation and immaturity. The projects being carried out under religious leaders—be they temporary or lifelong—demand a virtue and maturity so high that their absence can be truly dangerous. To mention the antinomies of a well-known theologian [Fr. Küng], the leader must not allow servility and immature dependence to pretend it is obedience, cowardice to disguise itself as prudence and power politics to mask as service. To these can be added compulsiveness in the performance of spiritual exer-

cises and other duties going under the guise of faithfulness; restiveness that declares itself to be zeal; intolerance cloaked as idealism. The problem of discernment again arises for the leader because these problems, while they may not create the same administrative and disciplinary difficulties as their opposites, have an equally vitiating effect.

The type of leadership most frequently exercised by priests and religious is authoritarian leadership. The priest in the parish, the missionary leading a community development program, the teacher in a class, the moderator of a sodality, and of course the religious superior, all exercise in varying degrees authoritarian rather than democratic leadership. There are special problems connected with authoritarian leadership. Experiments with children [Lewin, Lippitt, White, 1939] seem to indicate that a greater incidence of aggressive and apathetic feelings have to be faced under authoritarian leadership than under other types. The direction brought to bear by the leader must lead to the personal interior liberation of the individual subject, the creation of true indifference or largeness of heart. Here is where it is well to balance the advantages for order and stability gained from a tutioristic government against the less immediately problematic but more serious dangers that such methods produce in the subjects, dangers that progress from simple frustration through bitterness and loss of initiative down to alcoholism, defection, and withdrawal from all social relationships. Often in these experiments, this aggression was directed to scapegoats within the group rather than to the leader himself. Where the leader is a priest or religious, the possibility of the aggression being directed against the leader himself would seem to be even further reduced. This means that in addition to taking measures to prevent apathy, religious leaders need to take special pains to make sure that normal aggressive reactions are not being vented on colleagues or brothers in Christ. Anyone who has had dealings with high-school students can recall class scapegoats, and unfortunately many who have lived in religious communities can perhaps recall fellow religious who have had to bear the burden of unreasonable and often even cruel teasings. Ideally, of course, on the ascetical level such reactions would not exist. However it often takes time for a devout will to find the needed motivation to bend a judgment and relieve frustration. In

the meantime on the natural level, the problems intrinsic to authoritarian, undemocratic leadership have to be faced.

Authoritarian Leadership

The above remarks are by no means intended to be a criticism of authoritarian leadership as such. It is, where properly established, a perfectly sound manner of proceeding. Much less is there intended an argument by implication for more democratic leadership. On the contrary, in situations where authoritarian leadership is expected by the members of a group, weak leadership or even excessive leadership-sharing by members other than the designated leader has been shown to foster a decrease in group cohesiveness and satisfaction. [Berkowitz, 1953] When the subjects of religious leaders find a superior who is unable or unwilling to bear the burden of decision, especially in disagreeable matters, and who either refuses to face a problem or insists on relegating it to his subordinates in order to save himself the danger of a mistake or the unpleasantness of correction, their confidence and respect that provides the foundation for authoritarian leadership crumbles.

Other experiments indicate that authoritarian leadership (not to be confused with autocratic leadership) results in better group performance but with lower group morale. [Shaw, 1955] What is the implication of this for the religious leader? Religious leaders are usually working with persons who are motivated by high ideals and goals, objectives capable of engendering enthusiasm even of themselves. It is probable, then, that among religious groups the problem of morale level may be less acute. Realistically however, we have to admit that it is sometimes a difficulty. The solution lies at hand in the resources available to the leader in the group myth: their ideals and goals, their desire to show their love for God by bettering the world He has entrusted to them, to accelerate its incorporation into the mystical body of Christ. The leader can foster better morale by capitalizing on the group's conviction of the worthwhileness of their ultimate goal and on their actual record of superior achievement. This is the place where "pep" talks, homilies to the group conscious of themselves as a group, reports of accomplishment, spiritual conferences, and personal communication between the leader and the individual members of the group is the key

factor in sustaining morale. It is not enough to let the ideals work for themselves. Two things are necessary for a successful group task: the objectives, and the inspiring personal leadership at every level.

In the *Informationes* that are taken "*De promovendis ad gradum*" (the questions that serve as a blueprint of the Society's ideal for every Jesuit), the Society asks whether a man is free from a spirit of worldly ambition and obstinate criticism; but she also asks more than five questions on the degree of success her son has achieved in performing the jobs entrusted to him. She seems, in other words, to ask to what extent he has become a prudent yet courageous, capable, responsible, self-directed yet obedient leader.

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"The Trouble with the Younger Men"

a view from the bridge

Raymond A. Schroth, S.J.

THERE HAS BEEN, IN MANY WAYS, too little emphasis on the necessity for communication between the changing generations within the Society. It may be true that every new generation criticizes the unconscious intellectual premises of the one that has preceded it, and perhaps there is no reason to suppose that this natural historical turn-over of goals and attitudes should not take place within the revolving generations of today's American Society of Jesus. But in a religious organization, where traditions are so essential to one's continuity with the past and to one's sense of identity, changing opinions, tastes, and concepts of the religious life itself can be more disturbing than usual. It may appear that customs cherished for hundreds of years and even fundamental precepts may be threatened. For the most part, as religious, we live and work together, and effectiveness is due to corporate effort. Wherever this loss of communication has occurred our sense of community has suffered. The mutual respect and understanding that should underline our vocations, regardless of what time we have gone through the course, can be weakened.

We hear that some fathers ask, with uneasiness and anxiety, "What is the trouble with the younger men?" They fear the original meaning of obedience has been lost, that the scholastics are too independent, restless, impatient with the course, critical, lacking in docility, unwilling to do the work assigned. A story may circulate about a philosopher who "talked back to the minister" or a regent who "assigned a dirty book." Some superiors are concerned because there is evidence that strictly spiritual duties have been neglected and fear that un-occupied pews at 6:00 AM may signify some deeper weakness.

On a more personal level, it has been suggested that the younger men no longer know how to have a good time, that they've lost the art of conversation from watching too much TV, that they are "soft," not "rugged," over-sensitive, and emotional. They seem less willing than their predecessors to "rough it," to quietly endure policies that seem pointless to them. To relieve their tensions the younger men apparently want movies, tobacco, trips, tranquilizers, psychiatrists and spiritual fathers who will go along with their own inclinations; whereas another generation may have let off steam by long hard walks and throwing rocks in the river. And the spirit of camaraderie, long bull sessions and many old songs with everybody there . . . is this too slipping away?

Meanwhile the younger religious remain articulate. Their impatience, their ambitions, their continued questioning have been reported in the books and articles of Michael Novak, Daniel Callahan, and Fr. Andrew Greeley, in the published institutes of spirituality and education in theologates all over the country, in the studies and letters on seminary education in *America*, *Commonweal*, and *Ave Maria*, in *Time* and the *Saturday Evening Post*, and recently in the letters to Fr. Joseph Gallen in *Review for Religious*. The most recurrent complaints—they are not treated as if they were mature individuals, their too narrow training will hamper their effectiveness in the apostolate, and some superiors will not listen, will not attempt to understand their point of view.

It would not be exaggerating too much to say that this psychological distance between those already long established in their work in the Society, those now well along in their training, and those who have been in the Society a few years is one of the most urgent topics

of conversation today. Someone has remarked that the men who enter in July soon won't understand those who come in in August. Things may never get that bad; but it is estimated that now a new generation comes along every five years. Unless the gaps of communication are closed we will become more and more strangers to one another.

Naturally the Society does not suffer this crisis in isolation. As James Reston and Walter Lippmann have pointed out, the problems within one organization merely mirror the accelerating intellectual and technical revolution of the world outside. Certainly the generation since World War II, much more than its predecessors, has been yanked into a secular society radically different from the one into which it was born; and the search for values, both inside and outside the religious life, has become inevitably more painful when, every time we turn our backs on it, the world changes its mask.

The Background

This article will attempt to analyze objectively and constructively some aspects of this apparent weakening of our family life, to say openly what many have been saying privately for some time. In the plays of Arthur Miller and Edward Albee, the impersonal forces of an irresponsible business society, man's refusal to know himself and his own limitations, and his flights from involvement into illusion join to crush the hero's vitality and manliness and undermine the life of his family. Since the same material forces that weaken any family life can undermine our own spirituality, perhaps these factors have some bearing on our own situation.

What additional factors have encouraged the questions about today's younger men in the Society? Behind the questions may lie the basic and terrible fear that their ideas may weaken the Society, water down a system that has worked well for so long, and undermine what the presently ascendent generation has accomplished through great devotion and self-denial. It is natural for the senior members of any organization to consider the organization as preeminently theirs, to see the essence of the institution as the sum of their personal histories and experiences. Paradoxically, two forms of love for the Society may have contributed to our current misunderstandings. One group, in its affection for all the traditions of

our life, even the accidental, (like the family estates and little fading customs in Chekhov's plays), might feel that to tear down an old house, for example, is somehow an affront to the great men who built it; while another group might see the same lovable old house as a hindrance to an equally loved vocation.

Nevertheless, today's Jesuits have chosen to come to grips with the modern world in a special way, through their apostolic vocations. In doing so they embrace the vows at a time when business and professional success, even in our own schools, is held out as an attainable goal for every American male; when personal profit, especially in our marking systems and fund-raising drives, is too often the main motivation; when sexual fulfillment has been made to seem as integral to the complete human personality; and when democracy and individual freedom are so enshrined—and so taken for granted—that many facets of the religious life now appear more difficult than ever. Still, the men have been attracted to the Society by grace and admiration for priests they have known, by men whose personalities have shown in some intangible way that a Jesuit, like any man, can know security, love and freedom.

At the same time, the revolution in modern education which we, to a great extent, have gone along with, has added to the complexity of our family problems. Ten years ago a novice entering out of high school may have done well to read four or five books a year. Today, thanks to paperbacks, he may have read thirty. He may know the "new" Scripture and the new Math. He may be familiar with Plato, Darwin, Freud, Erich Fromm, John Dewey, Edward Albee, Evelyn Waugh, Graham Greene, James Baldwin and Teilhard de Chardin. He may be more widely read than his novice master. What will the mind fed on Salinger and Golding say to Rodriguez and Raoul Plus? A few years ago a junior would be thrilled to spend the summer reading *Kristinlavransdatter*; now he's planning for six weeks of science at a university. Philosophers moving into regency have published articles outside the usual house organs, have produced TV shows, and may soon be armed with good MA degrees. The scholastics now in theology, therefore, are, for the most part, the last large group trained in the old, more restricted tradition of our schools and seminaries. Is it inconsistent with the evidence to suggest that since the Society is its members, and since the critical

faculties of the men coming along have been sharpened as never before, we are moving into a somewhat crucial stage of transition?

To a great extent the Society has kept pace with the transformation of the outside world. Spiritual fathers and novice masters are trained in both psychology and asceticism. Library books are no longer encaged. Deans have experimented with the tutorial system. There are more apostolic missions, trips, real Ignatian trials. The young man now in the course has greater freedom, more chances to develop his initiative than ever before. But then why is there criticism, and why do some who have been in the Society longer seem disappointed with their potential successors?

Some Causes

I would suggest that the dissatisfaction of some of the senior generation might be partly due to the justness of their criticisms—this new generation has also been described in the press as "twisted" and "tormented"—and partly to a tendency to measure the new age by too restricted a norm, principally in terms of its own past. As H. Butterfield points out in *Christianity and History*, each new generation has to start all over again in learning the lessons of life on its own, especially in knowledge relating to man's most intimate religious experiences. It's expected that operative values will change and, to the older generation, seem strange. As for the younger men themselves, some possible sources of their attitudes might include: elements in the stratified structure of both the course and the Society as an institution that tend to keep us too "young" too long; the changing concept of the father of a family as a source of authority in modern secular society; and anxiety and insecurity with regard to what the future may hold.

While, on the one hand, scholastics have been criticised for their sensitivity and immaturity, they can respond with the complaint that they cannot act like adults when they are not treated like adults, that they are burdened with minor rules and restrictions more appropriate for students than for men approaching thirty. A regent, for example, may teach three subjects twenty-five hours a week, moderate three activities and attend every social and sporting event the school sponsors. He knows that his secular contemporaries may be sitting on the stock exchange, trying cases in court, leading a com-

pany of marines, raising their fourth child, or struggling through medical school; still he is content and proud in his work because he is both realizing his vocation and fulfilling himself as a person. But then it is more difficult than ever to be considered a not-fully-formed member of a community, to be treated impersonally by authority, or to be treated like an adolescent (he may feel) when he himself has been trying to treat adolescents like young men.

No one should deny the need for house order or discipline, primarily since some rules are needed to facilitate our living together. But a good case can be made for regulating such things as television, going out, the haustus room, rising, retiring and prayer according to the needs of each individual, since each individual is different. Then, a man's failures to live the life should be discussed frankly and forthrightly with him. This kind of correction is a sign of fatherly affection and the scholastic can learn to interpret it that way.

Perhaps the most profound change in recent times has been in the attitude toward authority. This change has, I believe, paralleled a noticeable transformation in the connotations of the word "father" in everyday use. Whereas the father of a generation or two ago was predominantly an authority figure, somewhat remote, the unquestioned master of the house, today the father image—at least in secular society—seems to have changed. The American family is not directed from above as much as it is group-managed by common effort and cooperation. The father is not so much master as leader. It seems that many of the fathers in the Society today might describe their own novice masters and early rectors as kindly in time of crisis but not the type who put you at ease in the recreation room. Or, to put it another way, "They were tough . . . but they made men of us."

Now, although this may be an unfamiliar concept for many fathers, and although scholastics may have often failed in showing it or expressing it, young people in the Society want very much the company, the shared experiences, the approval, the advice and the appreciation of the older members. They want the fathers at their games, haustuses, picnics, in their recreation rooms, on their trips. Scholastics have no desire to isolate themselves in a little world. Rather, conversation and free association with priests in both regency and houses of study could be a means of breaking out of

petty ruts, of looking forward with less mystery and more enthusiasm to their own futures.

In Conrad Richter's novel, *Waters of Kronos*, an old man, who had always wanted the love of his father and couldn't understand why they didn't get along, mysteriously returns in a dream-like episode to Union, the town of his youth. Wandering bewildered, a stranger to the friends and family of his childhood, he finally discovers the identity behind the strange voice that has been frightening him all his life. It was his own. Man, he discovers, does not hate his father because of a Freudian love of his mother, but because he sees in many of his father's faults reflections of his own weaknesses. Paul Goodman, in his sociological analysis, *Growing Up Absurd*, claims that the young refuse to grow up because they reject as false the values the adult community is offering them. Do these two authors add anything to our understanding of ourselves? Is it not possible that some of the criticisms of young religious may be due not only to the influence of the secular world but also to deep anxiety about what lies ahead of them?

While the dominant natural tendency for young men is to respect, imitate and identify with those ahead of them, there is something else that may make them uneasy. They have heard of men who, for all practical purposes, have "retired" after tertianship. They have seen examples of what Fr. Charles Davis has called "selective obedience"—authorities who demand unquestioning compliance from their subjects but who ignore unwelcome directives, like those on liturgical change, racial and social justice, from higher superiors. In so many houses they see potentially productive men of all ages who have stopped reading books and professional periodicals, who give the same course year after year, who have stopped teaching creatively, who have given up on "today's kids," who don't seem to care about what is central to so many vocations—the need to help rebuild the world. How many of today's young men will soon become like this? How willing will they be to adapt to the unanticipated demands of a new age not long from now? Are their fears here a projection of their own inadequacies?

Perhaps the heart of the whole problem rests in any man's personal concept of the Jesuit life and vocation. A recent study published in *Herder Correspondence* emphasises a theme that regents

have heard often enough from students: young people think that the priesthood is an experienced transformation from the natural to the supernatural, from the real to the ideal. They see the priest's life as "inhuman" because so much is denied to him which makes life worthwhile. Somehow the true glory of the priesthood has been overshadowed because the clergy and the laity have moved too far apart from one another. In short, we all know that the caricatured cold, lonely blackrobe does not represent the true Society as we know and love it; but, whenever we see evidence of this alienation from the world among our own, we worry, we are disturbed, we complain.

Spirituality today is more socially oriented than ever before, and the young religious hope that the vows, particularly obedience, will lead somehow to self-fulfillment as well as self-denial; that the love of Christ can be shown in work that is not only sanctifying but truly productive. As Alfred North Whitehead says in *Adventures of Ideas*, "The progress of humanity can be defined as the process of transforming society so as to make the original Christian ideals increasingly practicable for its individual members . . . I hazard the prophesy that that religion will conquer which can render clear to popular understanding some eternal greatness incarnate in the passage of the temporal fact."

Toward A Resolution

Since the future offers such challenge and promise, and since we do rely so heavily on one another, it seems all the more imperative that our houses are homes and not merely hotels, and that we show the world that the psalmist was right when he sang, *Quam bonum et jucundum est habitare fratres in unum.* No one person can suggest in a limited article exactly how a problem as complex and personal as a loss of communication can be solved; he can only make some exploratory proposals. It must be said first of all that a good part, and possibly the hardest part, of any solution will be in the charity that teaches us to take other people on their own terms, to not push unreasonably for changes that would reasonably alienate a great number of one's brothers in Christ. Real progress will come in learning to control the spirit of criticism, in cultivating a loyalty to superiors that is spiritual, military and personal, in distinguishing

between important objections and petty gripes. On the interpersonal level in the superior-subject relationship, absolute prerequisites are fearless honesty, openness and willingness to listen on both sides. The superior must really convey the impression that he respects the subject personally and professionally and that he's willing to be influenced by his ideas. Otherwise he will justify the complaint, "I was just up with _____ for over an hour. He said he just didn't understand young people these days. He's right. He didn't even listen." As Father General said in the Letter to Superiors on Humility and Obedience:

> Let the Superior learn to listen kindly to the thinking of those subjects who are notable for prudence and experience, and in fact to all those who have recourse to him. Nor can he easily disregard the younger and less educated members as though lacking in experience and wisdom. How often does the spirit reveal to "the lowly and little ones" what he has not made known to the "prudent and the wise." (Cf. Mt 11: 25) It easily happens that the younger and more humble may fully understand in a more direct and vivid manner the spirit of the Gospel which we perhaps have lost to some degree because of the habitual manner of life that is less generous to the Lord. Have we not known at times that salt has lost its savor? Indeed, let us not as a matter of course reject the opinion even of those who, with the rashness characteristic of the inexperienced, would wish to reform the Society and the Church. The Church and the Society always need reform, whether by advancing from good to better, or indeed by changing from evil to good. (WL, July 1964)

On a still more practical level, communities, especially outside houses of study, can concretely bring their members together more often by getting away from the idea of separate recreation rooms, separate television rooms, separate tables at common meals, in general, separate social lives altogether. Some regents are shocked to find this division exists. It doesn't seem essential to our way of life. Furthermore, the more the spirit of warmth is provided within the community, the less men will be inclined to seek their entertainment elsewhere.

Now that revisions in the course are being considered as we approach another General Congregation and everyone is being encouraged to send in postulata, we may be approaching a broader consideration of our problems. For instance, we would get to know the apostolates of the Society better if, beginning in the noviceship

and continuing all the way through theology, we would make working trials or orientation visits of several days to a great variety of houses in the province. Of course the knowledge gained would be far from thorough, but it would give an experiential taste of the projects in retreat houses, different high schools, parishes, social order centers, universities and missions. Working on the principle that to know is to love, the members of each province would be drawn closer together and we would be a little less strangers to one another. Another possibility: the prefect of studies could devise a plan for making the scholastics useful to their schools before and after regency, so that the passage from the activity of teaching to the comparative contemplation of theology might be less jolting, and so that we might avoid any impression that those three years of teaching are only another test of what kind of a man this untried young man might be.

Perhaps more answers will begin to appear in the oncoming studies and institutes for apostolic renewal in the seminary in the spirit of Vatican II. Nevertheless, the more young men grow in the feeling that they are not so much in a period of trial as co-workers in the great endeavor of the Kingdom, and the more men of every age are convinced that they never have the absolutely final answers for anything, that there is a constant need for re-appraisal and re-education with regard to our work and our personal relationships, the more we will be able to grow in understanding and effectiveness. Like all of life, the acting out of a vocation is, to a great extent, a search where, even when we are a long way from solving our problems, we acknowledge, in truth and charity, that they exist.

Parish Missions and the Jesuit Ministry

"I fear there has been a strange and inexcusable neglect of this particular apostolate in our American assistancy. I hope your efforts will start a new trend."

N. John Anderson, S.J.

In october, 1963, a set of questions was sent to all the Jesuit Mission Bands in the United States and Canada. The replies were overwhelmingly generous. Only one Province, the English Canadian, failed to respond. Even those Provinces that have dropped this ministry returned a letter of explanation, and in several cases also forwarded the questionnaires to men formerly engaged in this work. In all twenty-one men contributed to this study.

One thing must be carefully kept in mind when reading this study. The questions from which it grows were not scientifically ordered. They served more as an occasion to express personal views and opinions. Likewise, a certain injustice may at times have been done by universalizing too easily from the opinions of the group. The correspondents' statements do represent various areas of the American assistancy; but they do not represent the totality of thought on the subjects considered —either the thought of the correspondents or of their confreres. The

questionnaire arrived in the midst of the missioners' busy schedule. Their answers, therefore, should be considered as the comments made in a conversation rather than in a well-worked analysis of the mission apostolate. If at times the expressions of the missioners appear somewhat vague or skimpy, it will be well to remember a note made by Fr. Patrick F. Murray (Maryland): The problems of the parish mission ministry "are being discussed at length; there is not space or time to go into it all here." It is simply hoped that through this study the rich ore of the missioners' thoughts and experience has begun to be gathered out of the deep and hidden places for many more to share.

The early history of the parish missions in the United States is based on the account given in *The Jesuits of the Middle United States,* by Gilbert J. Garraghan, S.J. (ch. 20, vol. 2, "The ministry of the Exercises"; America Press: New York, 1938). The remainder of the study derives almost entirely from material taken from the correspondents' responses to the questionnaire.

This study would not have been possible without the generous cooperation of the correspondents. To them the author expresses his gratitude. And, likewise, if occasionally an opinion is stretched out of its intended shape or a problem oversimplified, pardon is asked. If such be the case, it is one more indication of the need of more work done in this field. Finally it is hoped that all will remember that the questions were asked and the final product compiled in a spirit of charity and from a sincere interest in the ministry of the parish missions. May it contribute in some small way to a better understanding and a deeper appreciation of this century-old Jesuit apostolate to the American Catholic Church.

PART I: PARISH MISSIONS—A JESUIT MINISTRY

Origins

In 1848 Austrian born Francis Xavier Weninger, S.J., arrived in the United States and began his thirty-one year missionary apostolate among the German-speaking Catholics. Although his unique labors as a parish missionary earn him a significant place in the Jesuit history in America, his most lasting achievement, perhaps, rests in his continual efforts to promote a Jesuit ministry of parish missions for English-speaking Americans. Having found great success in such work among German immigrants, he started a campaign of letter-writing to Fathers General Roothaan and

Beckx, urging his superiors to select men for this work. Others joined his campaign.

Finally when in 1858 the Bishops of the Second Provincial Council of Cincinnati requested the vice-provincial of the Missouri area to assign men for parish missions, plans were made by the Jesuits to set aside several men for this work. When Fr. General Beckx received the news of this move, he responded:

> In a matter of such importance belonging as it does to the principal activities of our Institute, your Reverend will endeavor to comply effectively to the wishes of the Bishops. I have several times in the past commended this same ministry to Ours in America, for I believe it to be of exceeding profit for the salvation of souls.

The plans, however, were not easily carried out. The pioneering Society lacked manpower. As a result only one man gained the title of "itinerant missionary" on the status of 1858. Fr. Ferdinand Coosemans, a thirty-five year old Belgian, began his apostolate of the parish missions. His territory covered eight dioceses; the field was ripe for the harvest. But the needs of the growing Society ripened also. In January, 1859, the missionary retired from the field to take up duties as president of the infant St. Louis University.

Coosemans was the first Jesuit assigned exclusively to this work. Others, however, had started giving missions as they were able, squeezing them into their other occupations. Among these men was a Jesuit of monumental energy, Fr. Arnold Damen. He proved himself an eloquent preacher during his tenure as pastor of the College Church in St. Louis from 1847 to 1857. In 1856 he traveled to Chicago and gave what was probably his first parish mission in St. Mary's Cathedral. This successful venture previewed his assignment to the growing city in 1857.

During his long history in the Chicago area he accomplished much. He built a new church for his parish—a showpiece of the early middle west, and a constant challenge to his ability to raise funds. He acted as superior to the Jesuits in the city until 1872. In the midst of all this he commenced a parish mission ministry that would set up the first permanent basis for this work of the Society in the United States. "To speak the truth," he would say in 1868, "it was I who began these missions or spiritual exercises to the [English-speaking] people. Eleven years ago such exercises were given but rarely." Joined by another outstanding speaker, Fr. Cornelius Smarius, Damen gave missions from New York to Wyoming, from north to south. By 1864, two more Jesuits were assigned as their companions. The Jesuit "Mission Band" to the English-speaking Americans was established.

Growth

Gradually other areas established permanent mission groups. In 1875 six Jesuits worked the Eastern states. As provinces were created, the work of the parish mission spread throughout the nation. By the turn of the century, the parish mission, popular in the Society before the suppression, had become an important and strong apostolate of the American Jesuits.

It was not until after World War I that the crowds began to decline. The work slowed. But only the California Province experienced a period of complete cessation. In 1924 Fr. Thomas Meagher took up the role of novice master at Los Gatos, California, and split the famous western combination of Meagher and P. J. O'Reilly, a team that had covered the west coast from Alaska to southern California and had ventured into Hawaii on at least one occasion. It was not until after World War II that the Pacific Northwest, the newly established Oregon Province, would see another permanent Band. In 1946 Frs. Charles Suver and Frank Toner revived the mission work there. Fr. Cornelius J. O'Mara headed the reorganization of the work in the California Province about the same time.

Present Status

Today the Jesuit parish mission apostolate continues, but perhaps precariously. The mission bell continues to ring. But there is question "for whom the bell tolls."

Province	*No. men engaged*	*Average no. of missions 1960-63/year*
New York-Buffalo	12-14	33
New England	9	123
Maryland	12	not given
California	5	56
New Orleans	2	40
Oregon	2	50
Chicago	dropped ministry about 1959	
Detroit	dropped ministry about 1959	
Missouri	dropped ministry about 1962	
Wisconsin	supplied by former Missouri Band	

In 1959 Chicago and Detroit dropped this work. Wisconsin, supplied by her mother Province of Missouri, never established a band of her

own. In the Lenten season of 1962, Fr. Edward D. Harris (Mo.) preached what he thinks were the last scheduled missions of the Missouri Band. Almost one hundred years, therefore, after the birth of the parish mission apostolate, four provinces have dropped the work.

State Of The Question

Today this ministry is challenged on two points. First, there are those who argue that the Society is no longer needed in this area. Other religious and diocesan groups are engaged in this work, and following the advice of Fr. General Janssens, the Society should concentrate on those works where she can accomplish greater good and where there is need of laborers. Others question whether parish missions are really a work of the Society; if not, they can easily be left to other groups. "This is one opinion," writers Fr. John J. Brady (Maryland), "and an opinion that has influenced the decisions of several American Provincials."

The second point of contention concerns the value of the parish mission itself as a successful apostolic instrument. The parish mission served an important role in helping form the growing American Church. But today, many say, the mission is passé. "So the mission bands," reports Fr. Paul Cavanaugh (Det.), "in the Middle West died a natural death, and a once glorious and fruitful work of the Jesuits came to an end." One missioner notes that parish missions are simply dying out, not only those conducted by Jesuits but missions in general.

Where the Society has withdrawn from this work or experiences a significant decrease in the number of missions conducted, these considerations are the foundation of the explanation given. In other provinces, however, the ministry flourishes. In the New England Province, for example, the Mission Band averaged 123 missions annually since 1960. And in the Oregon Province the Mission Band has already scheduled parish missions into 1966.

One wonders therefore whether an examination of the present mission band apostolate reflects the need of a mortician or a physician. To determine this, the value of the parish mission must be considered—its value as an apostolate of the Society and as a spiritual instrument for the American laity.

Evaluation Of The Parish Mission

The parish mission frequently serves a unique purpose for the Society of Jesus. The missioners make personal contact with many members of the clergy, even in cities where Jesuits staff schools and other institutions. Through them traditional prejudices against the

Society are often broken down and friends are won for the Jesuits. "We have been told by higher superiors," writes Fr. John A. Hughes (N.Y.), former director of the Retreat and Mission Band, "that we are the 'advertisers' of the Society." Oftentimes this aspect of the mission apostolate is overlooked.

Fr. John McIntosh (Cal.) develops this idea more fully:

> The mission band is one of the biggest public relations assets of the Society. If one person is influenced toward the Society (either by a vocation to the Jesuits or to attend one of our schools), then much good has been done for the Society. And we must remember that the missioner is often the only contact the Society has with certain areas, especially in small cities.

To make the Society better known and more favorably accepted among clergy and laity through the personal contact of the missioners is a valuable asset of the parish mission ministry.

But more important, the parish mission itself continues to serve an important role in American Catholic life. The present period of the Church has frequently been characterized as the "era of the emerging layman." The potential role of the laity in the apostolate of the Church finds progressive enunciation and definition. Lay organizations spring up everywhere. The average Catholic is gradually being invited to live out more fully and actively his vocation as a baptized and confirmed member of the Mystical Body of Christ. As the layman's role expands, he will require more spiritual direction and motivation.

The ideal spiritual formation of the laity rests certainly in the more penetrating experience of a closed retreat or in programs similar to the fast-spreading Cursillo. But no matter how rapidly these movements grow, they will fail to engage the majority of the increasing Catholic population. Commitments to family, employment, or other matters effect these more intensive programs as much as they do the parish mission. As Fr. Lucas Kreuzer (Ore.) reports, "we contact about 40% of the adult members of a parish whereas about 2% have been able to make a retreat." Such statistics undoubtedly vary from parish to parish. But there is little doubt that the parish mission remains the most far-reaching instrument of spiritual direction and inspiration available.

The missioners agree with Fr. Patrick Murray (Md.) that "nothing today has the drawing power of a parish mission." Last year, for example, approximately 650,000 men and women made closed retreats in the 225 retreat houses in the United States. During the same year the Jesuit missioners gave 319 parish missions. Many of these missions represent two or three week stands, hence doubling or tripling the congregations.

Using a conservative estimate of an average crowd of 300 people at each mission week, 42 Jesuits led well over 100,000 people through a series of spiritual exercises, a good percentage of the total number making closed retreats in the United States.

The missioners readily admit that this contact is not as intensive as it is in a closed retreat. But for these people, many of whom will never make a retreat for one reason or other, the parish mission is an important part of their spiritual lives. For the mission focuses on the spiritual renewal of the local family of God. For many it simply substitutes for a closed retreat. During a mission they have the opportunity to remind themselves of their basic Christian vocation and to deepen their dedication to their Catholic way of life. For others, it offers the occasion for reformation, a turning back to Christ with a determination to better themselves in their state of life and to give prayer and attention to things frequently neglected. Often, too, it is a time of grace for the fallen-away or an invitation to some of the many unchurched neighbors to ask about the faith.

The missioner's contact may be limited; but contact is made. In many cases, the parish mission may be the only means of sharing with many of the laity the power and spirit of Ignatius.

In view of the new emphasis on the layman's role in the Church, the parish mission, far from having outlived its usefulness as a Jesuit apostolate, is faced with a greater opportunity and challenge than ever before. How is the Society prepared to face it?

Organization And Structure Of The Mission Band

The first Mission Bands of the American Society were established to conduct parish missions. But gradually the Bands in most provinces have extended their operation to almost every type of preaching ministry. Today many of the Bands might more properly be designated as Bureaus of Preachers. The New York-Buffalo group, for example, conducted in 1962: 34 retreats or shorter exercises for religious men or clergy, 87 for nuns, and 189 for the laity, besides giving 26 missions and many other parochial exercises. The Maryland Province extends the Mission Band operation into the field of long retreats, renovation programs lasting up to five weeks, priests' retreats, as well as the usual areas of the preaching apostolate.

The Oregon Province alone appears to retain the original end of the Mission Band. Except for occasional days of recollection, etc., the two Oregon Jesuits concentrate their efforts primarily on parish missions from September to June. During the summer they gave some retreats and

other spiritual exercises. New Orleans, too, stresses the parish mission although each man also conducts about fifteen or twenty retreats. As a result of this concentration, these provinces scheduled many more missions per man than the other provinces. Expansion of interests, it would seem, contributes to the decrease of the number of missions undertaken.

Province	*No. of Mis. given*			*No. of men*	*Average/man*
	'60-1	*'61-2*	*'62-3*		
N.Y.-Buff.	35	38	26	12-14	2½ per man
New Eng.	120	126	124	9	14 per man
Cal.	57	49	69	5	11 per man
New O.	40	40	40	2	20 per man
Ore.	43	51	57	2	25 per man

In some provinces the missioners have received their assignments through the Provincial's Curia. But currently most Bands work under their own superiors who direct the scheduling and overall operation of the organization. Several missioners suggest that a Band established only for parish missions would prove more successful. Writes one missioner:

> One difference between our Band and others I worked with is this . . . there is practically no interference from the front office, e.g. we are allowed to make our own schedule. We know where we'll be six months from now. Hence we contact pastors, we hustle work. In another province, however, all work comes from the central office. The missioner doesn't know what job he'll be assigned next month or where. Retreats, novenas, tridua, Holy Hours are all lumped into the missioner's life.

How to prepare adequately to undertake the wide range of speaking engagements involved in the larger Band structure is a question raised by several of the missioners presently serving in such a group. A Band organized specifically to engage in parish missions, they suggest, would allow for better preparation through concentrated effort and an increase in the number of missions scheduled.

Housing and Expense

The Mission Band apostolate—whatever the organizational structure —is supported mainly by the Province. Generally the men make their headquarters in a Jesuit house established for another ministry. Some missionaries have offset their additional cost to the community by contributing their services to the house in which they live. In California, for example, the missioners give occasional weekend retreats at El

Retiro, their headquarters. But such a situation has drawbacks, and several missioners feel that they should be free of this type of commitment to regulate their time and energy for their primary work. A free week, or weekend, may be their only time to recuperate or study after several weeks in the field.

The missioners, however, present little expense to the province; their stipends usually cover their overhead. Although they are willing to give a mission without receiving a stipend if a parish cannot afford it, they generally receive stipends adequate to cover their living expenses. The donation for a mission varies from parish to parish. One missioner remarked that during his ten years in this work, the stipends ranged from $100 to $1,500 a mission.

Some dioceses have established minimal norms. San Francisco, for instance, set the stipend at $150 per week for each missioner. In the New England area, the various groups engaged in parish missions suggested a normative $150 per week for each missioner. But generally the average stipend across the nation seems to fall a little higher, somewhere between $150 and $250 for each missioner. Because of the small overhead involved in this work, the stipends of the parish missioners can be a source of income for the Province. In the New Orleans Province, for example, the missioners each netted between $5,000 and $5,500 last year.

Transportation

The major expense of the parish mission apostolate centers on transportation. And in this there has been little change during the last twenty years. In several provinces, the missioners are restricted to public utilities. Bus, train, taxi, and plane are employed according to need. Recently, because missioners frequently must travel long distances between mission engagements, air travel has become more common. Often a missioner closes a mission on Saturday evening and opens another the following morning someplace else. In such cases air travel is time-saving and allows for some short period of relaxation.

Although several provinces curtail the use of automobiles, their use is becoming more accepted. The Oregon Province allows the Band to have a car at its disposal. As in other Jesuit works where cars are taken-for-granted means of transportation, the missioners find a car the most practical means of transportation in many situations. Hours can be wasted, for example, in making bus connections from one part of Los Angeles to another. The same is true of travel from cities a short distance from one another. Some Provincials are admitting that cars are not

so much a luxury for the missioners as they are a practical and economical means of transportation.

The Jesuit Missioner

The 42 men currently assigned to the Mission Bands are for the most part veterans. The majority have served at least five years. Some, like Fr. John P. Flanagan (N.E.) who presently rounds out his thirty-second year on the Band, have directed missions from twenty to thirty years. The average age of the missioners is 50+, though there are some still in their forties. Does this older age bracket tell us anything about the preparation for this work, or is it accidental to it?

When asked to describe the qualities necessary for a parish missioner, the men offered many suggestions. Since they reflect the missioners' experience in this work, it seems worthwhile to propose the "model" missioner—a composite of the many attributes suggested by these men.

The Model

Their candidate for the mission apostolate presents a fairly good picture of a model Jesuit. Like his brother in other works, the missioner would be primarily a man of prayer and study. For despite a varying schedule from week to week, he must be capable of weaving prayer life into what Fr. John Flanagan (N.E.) calls "an habitual persistence to carry through zealously, prudently, and enthusiastically for souls." Likewise he must continue to learn, assimilating the latest theological studies and adapting them to his particular ministry. In a sense, he must be a popularizer of Catholic philosophy and theology; his work requires the presentation of the Christian message in a forceful and intelligible form to the average Catholic mind. Writes Fr. John Brady (Md.):

> A Band today needs a few men who are above average, and who are willing to spend hours preparing, refining, reading, and re-reading. And with the changes in biblical theology, liturgy, and so forth, this isn't easy—it isn't easy at all, but it has to be done and assimulated for our specific purposes.

But the ideal missioner reflects certain attributes peculiar to his own ministry. For most of the year he lives alone and/or with another Jesuit, going from parish to parish. He must, therefore, be capable of living alone and out of a suitcase. There are difficulties in this type of life. And as Fr. John Curley (N.O.) mentions, "it is a lonely life in which you can easily become a freak if you are not careful!" To avoid developing eccentricities, all the missioners agreed on the basic quality of adaptability.

This is also true when two men work together as a team. There must be a generous openness that makes for mutual respect and peaceful labor. "If missioners work in teams," comments Fr. Charles Suver (Ore.), "they're practically married . . . the first year can be tough. Adjusting is difficult; but they must get along."

To insure this mobility and flexibility, two points were considered. First the missioner must be physically fit. Although one of the missioners maintains that their work is no more demanding than other Jesuit apostolates, there is the constant demand of the present commitment. There is usually no one to take a missioner's place should he fall ill or be fatigued. Normal health, at least, gives some guarantee of fulfilling the mission schedule.

The second aspect deals more with the character of the man: he must be trustworthy. When a man, especially working a mission alone, finds himself confronted with tension and a heavy load, he must be ready and willing to persevere.Whatever the situation, the fellow missioners demand that they be able to place full confidence in the ability and the prudence of their fellow missioners.

To these essential qualities, they add the ability to preach well and to instruct clearly—and above all, to be a kindly confessor. So far the qualities of the man himself.

By its very nature, the mission Band takes a man out of his community and places him in the community of others. A hundred rectories are his home. Tact, prudence, personality, and good humor prepare the missioner to meet and work with all kinds of pastors and curates. Writes Fr. Lucas Kreuzer (Ore.):

> The missioner must realize that he is a *helper* of the pastor and *his* parish, not his admonitor or advisor. . . . He must be able to bear with and adjust to the inadequacies of ordinaries and pastors—not try to usurp their powers and rights to call the shots in their particular parish or diocese —the missionary must operate within the framework of his institute, the *least Society* of Jesus in fact as well as in theory!

This demands an emotional maturity, adds Fr. Flanagan (N.E.) to be amenable to all kinds of temperaments, dispositions, and characters. Besides the clergy, in every rectory there usually reigns the housekeeper; one missioner suggests the ability to establish harmonious relations with these frequently influential persons.

The people, of course, take the greatest attention of the missioners.

The missioner enters into their lives for a week or two. He must be aware, however, that he has a different flock each week or so, and be willing to work generously for them, holding back nothing, yet finally leaving them in the hands of God and the local clergy. Such an attitude requires the ability to face each day promptly, cheerfully, prudently, and humbly.

Such an apostolate, with its extraordinary demands upon Jesuit life, demands for success one last quality—the desire to engage in parish missions. In this the missioners were unanimous.

Ideals are seldom perfectly attained, but the "ideal missioner" reflects the important qualities needed to some degree by men in the parish mission ministry.

Preparation And Qualification

But trying to determine how men are selected for this ministry proves more difficult than measuring a man by the missioners' ideal. The missioners themselves are not too sure how the selection is made. Preparation is hardly a criterion. For immediate and specific training for this ministry does not seem to exist.

About twenty years ago, reports Fr. J. Hughes (N.Y.), there was a biennium for preachers. Unfortunately the missioners have little to offer to qualify the reflections of veteran Fr. Flanagan (N.E.). He can recall no specialized preparation for mission work during his thirty-two years in this field. It was the custom, notes Fr. John Curley (N.O.), for men once assigned to the Band in the New Orleans area to spend a session at the Preachers Institute sponsored by Catholic University. Frs. Curley and Robert P. Phalen (N.E.) suggest that at present the best preparation, though remote, is one to three years work in the parish.

All of the missioners agree that unlike other areas of the modern Society which require some specialized preparation, e.g. special studies in the various fields of education, it appears to be the assumption that after the regular course in the Society every Jesuit is ready to enter into this type of work. The same, it would seem, applies to retreats to laymen.

"In theory, this may be true," comments one missioner. "And to a great extent, if the professors were more 'people orientated' in teaching theology, the theory might be realized in fact." But in fact most report that the only preparation they had for this work arose from their personal interest and initiative. Unfortunately there seems to be in this ministry a situation analogous to that which existed in the fields of theology and philosophy not too many years ago. It was not too long ago that a man

was "qualified" to teach theology and philosophy simply because he had gone through the Jesuit course of training. With the upgrading of college and high school curricula, however, few today would accept this point of view. The missioners indicate that it still holds true of preaching, whether it be in the parish missions or in retreats to the laity.

Unfortunately in discussing this problem, the correspondents remained a little vague. Most opt for some kind of specific training but do not, at least in their responses, specify what they mean. One in a rather barbed reply suggests some type of introduction of this work to the scholastics. He writes:

> I'd like to see changes in the attitude of those in authority to evaluate the Band work or to do something constructive from the novitiate to tertianship to etch an ideal of the work of the Band, to progressively prepare men who will be rounded to fill round holes, to realize that Ignatius in his constitutions did not formulate us as an educational institute exclusively.

In more complacent tone, Fr. J. McIntosh (Cal.) pursues this same thought. He suggests visits to the houses of study to acquaint scholastics with the work of this ministry.

He also suggests that some kind of theological, psychological, and sociological background be given men headed for Band and retreat work. In this regard it is interesting to note that the French Canadians are sending some of their Band to France for this wider background. Fr. Jean-Charles Waddell, for example, spent 1959-60 (one year) in France. During this time he studied at the Catholic Institute, Paris, in the "Institut Supérieur Catéchetique." He also took courses at the Action Populaire in the institute of religious sociology. Finally he spent some time as an observer of the French "Grandes Missions." It was a year balanced in the study of matter and method.

Qualification

Another possible norm for selecting men for this work is considered in a discussion of the qualities needed for the Band. But here several express rather negative views.

One reply, from a man who worked the missions until his province dissolved the Band, writes:

> In the early years—1900-1930—a desire to do this work coupled with the ability to do it well (e.g. health, speaking ability, dedication to the exhausting spiritual duties) were the qualifications looked for. From 1930 up to the present, I would say the basic qualifications were the same; however, it seemed that men who could not adapt well to other work were sometimes assigned to this work.

Before dismissing these statements as simply biased and unfounded, it is worth noting that there is foundation for such views. When one province replied to the questionnaire, the correspondent noted that although the province no longer had an "official" Band, there "is at present one man, age 60, who is full time *ad diversa*: retreats . . . missions, supply when free; another man is also full time, but advanced in age (77) and infirmities have reduced him to the role of a supply priest by now."

A second province writes that they have dropped the Band but still have one man available for retreats and missions; he is, however, 65 years old and has become a "standby" for "any and all jobs rather than for mission work specifically."

One can only admire the apostolic zeal and generosity of the men referred to. But one cannot help but wonder at the kind of evaluation made of the required preparation and necessary qualifications to undertake a parish mission.

That some of the men entering into this particular area of the Jesuit apostolate are not perfectly suited for the work is to be expected. No faculty in a high school or university, no staff in a parish is lacking some variation and scale of adaptability and ability. But there is a special reason to consider the problem of adequate personnel for the parish mission ministry.

A weak link in a school or parish may be offset by the other Jesuits around him. The image of the Society, however, frequently is set by the individual missioner. His weaknesses, therefore, are liable to do more harm, his talents carry more influence to a particular area than would be true in other Jesuit works.

The Mission Band—An Orphaned Apostolate

Probably the fundamental reason offered by the missioners for the apparent neglect of this ministry is the lack of understanding on the part of so many Jesuits. One cannot prepare men for this work or select men properly suited for this apostolate if the work itself is not understood and appreciated.

Several of the missioners reflected a certain discontent with the attitude of many of their Jesuit brothers who would depreciate the value of this ministry and yet know little about it. "How many people who criticize this work," asks Fr. Curley (N.O.), "ever gave a mission?" Many join him in asking this question.

Several give instances of this misunderstanding. One missioner, for example, writes:

> When I was on the Band I was asked more than once, "When are you going to get out of this work and back into Jesuit work?" I'd like to hope that maybe someday a man engaged in this ministry would be looked upon as just as much a Jesuit as the man who teaches math or biology.

This general feeling was reported uniformly from all the Provinces.

This lack of understanding, many missioners feel, also influences the decisions of superiors concerning the status of the Band. It is almost universally reported that they think Provincials, consultors, and others involved in fashioning the direction of the provinces' apostolates are not sufficiently conversant with the value of the ministry and the scope of its work. As a result they cannot plan for its needs accordingly.

One missioner cited an example. On one occasion, a change of status in the province was required. The schools involved were consulted and they represented their condition. A missioner was switched to another work; the Band was not, to his knowledge, consulted beforehand. There were no questions asked about what effect this change in the middle of the mission season would have on the Band. In this missioner's opinion, a man unqualified for mission work replaced the Jesuit who had been moved to another work. Such a situation lays the ground for the question frequently heard: why put a good man on the mission band? One explanation offered is: "The commitments of our schools are much more obvious; hence we have little bargaining power." Because of this attitude, right or wrong, one missioner warns that a young Jesuit desiring this type of work should avoid getting a degree; this, he says, simply guarantees him a slot in the classroom and keeps him off the mission band or out of retreat houses.

Such statements, however, must be balanced with another observation. At least one of the correspondents, a former missioner, worked for the cessation of this ministry in his province; he felt that the Society could accomplish a greater good in other work. Another suggests a periodic rotation into other fields of Jesuit life. But more significant, several men seem to place too heavy a burden on the shoulders of superiors.

They have, no doubt, a right to expect superiors to have an interest in their work. Yet they also have the obligation to represent the needs and the value of their ministry to the superiors. Two comments in particular indicate that some of the misunderstanding and lack of knowledge perhaps results from a lack of representation by the missioners themselves. They write:

> I would like to see a lot of changes! But I am so biased and

narrow-minded on the subject, I am sure I had better keep my mouth shut until Superiors decide on a change and ask for my opinions.

And another:

I would not dare be quoted on this!

These are the exception in the responses made to the questionnaire. But they do suggest that the status of the parish mission ministry involves not only superiors but also the men engaged in the work. They must represent the ministry as they know it. Perhaps if there had been more representation of this ministry's value, men from provinces where the work has ceased would not have to write:

I would like to see the band re-established in our province with men trained for the apostolate.

and

I see no changes forthcoming—there will be *no* mission band, though I would dearly love to see it alive, healthy and working.

New Requests For Missions—A False Norm

As a result of a lack of understanding of the value of the parish mission, an erroneous principle has been applied and remains in use for judging the status of the parish mission ministry. This is the principle of *demand or request.* Too easily requests are equated with "greater good." The lack of demand, for example, played a major role in determining this work in the middle States. The report from Detroit gives this as one of the main reasons for the dissolution of the band; more requests for retreats than for parish missions. Presently New York-Buffalo, where missions have dropped 50% in four years, states that the decrease in the number of missions scheduled is due to the lack of requests for them.

It is not a question here of having a hierarchical ranking of ministries. The Maryland Band, for example, indicates that closed retreats, beginning with 30 days and moving downward to shorter durations is the norm by which they rate the importance of the work they undertake. But Fr. John Brady (Md.) is clear in stating that requests alone do not determine entirely the kind of work and its place on the scale of value.

It is true that one must *get* missions. Few come to us through the mail. The fact of the matter is that one today must also at certain seasons recruit, seek, write for, solicit *retreats.* We are the great Society of Jesus; but we are but one of the many religious families within his Church. There are few—very few—who could survive in this work through 12 months relying on personal requests alone. And, if they did, it is very doubtful in my mind that they would be doing His work *ad majorem Dei gloriam.*

And Fr. Flanagan (N.E.) points out that customs have changed: "today pastors wait upon someone to visit them; the day is gone for the big majority of pastors to call by phone or write to arrange for any of our works."

The contrast between the presently active Bands and those either dropped or decreasing in mission schedule bears mention here. New England makes a regular canvas of their territory, lining up missions. Oregon and California contact the pastors also. In the Chicago Province, it was reported that in the early '50s when the missioners recruited missions themselves, they were scheduled for three years in advance. It was only when this contact was dropped that the "missions began to die."

"Selling the missions" is not a sign, therefore, that missions are less effective or less attractive. It rather points up the fact that the parish mission ministry "like the retreat houses and Jesuit schools" need active promotion to gain the backing needed to survive in an age of competition.

Summary

The general opinion of the missioners weaves together two basic ideas. First the missions can serve an important function in the American Catholic Church. And secondly in the mission apostolate an individual Jesuit is capable of accomplishing a great amount of good for the Society and for many members of the laity. The major problem seems to be establishing this work in such a way that it can function successfully. While not denying the fact that selection and direction must be made in forming the Jesuit policy, the missioners generally reflect the feeling that 1) a lack of understanding leaves the parish mission apostolate in a vulnerable position when decisions are made, and that 2) as a result popularity based on "request" too frequently serves as a major norm in determining the status of this ministry. If the mission is important to the life of the laity, then "selling it" should be considered, not as a sign of decline, but as a necessary step in putting an effective instrument to work for the glory of God. Finally, if the Society is to engage in this type of work—both parish missions and lay retreats—then adequate steps should be taken to set aside and train men for the work.

(To Be Continued)

Notes & Reports

Symposium On Leadership In The Modern Society Of Jesus

On october 6 and 7, the latest in a series of annual institutes and symposia was held at Alma College. The topic chosen was Leadership in the Modern Society of Jesus. Besides the Alma community, guests were present from throughout the assistancy, including all the deans of the American and Canadian Jesuit theologates. Heading the list of participants were Father James J. Shanahan, Provincial of Buffalo, and Father Joseph P. Fisher, Rector of St. Mary's College and former Provincial of Missiouri. A unique feature of the Symposium was the participation of two laymen who spoke on psychological and sociological findings regarding leadership and authority. These two men, Dr. Joseph M. Trickett and Dr. Witold Krassowski, both of Santa Clara University, were joined by a third, Major Charles Konigsberg of the United States Air Force Academy, who has written widely on the topic from a military point of view.

At first it was planned to limit the lay participation to the exposition of relevant scientific data. Actually the working out of the two days saw them offering profound insights into our Jesuit life, and in turn, by their own admission, gaining a deeper appreciation of their own areas of study and commitment. Much of the success of the Symposium was due to their objectivity, their view from the outside. After all, none of them are committed to the Society as Jesuits are. In fact, Dr. Trickett and Major Konigsberg are not Catholics.

The first day of the Symposium was concerned with leadership as it affects each individual Jesuit. It was seen that leaders, in the best sense, are men with *special vision*. They are "charismatic," not in the theological sense or in the sense of one possessed of some magical trait,

but rather with a special sensitivity to foresee needs and goals before they are clearly seen by the group; they are able to anticipate problems before they arise. They are questioners, not only of the means to achieve accepted goals, but also of the goals and values themselves. They ask: "Are these values and goals still timely?" Central here is the consideration of any given situation. For every Jesuit has some insight into particular situations, and it is the situation that brings the leader forth.

Basic to all of this is the fact that leadership implies a correlative, followership. The leader-follower relation is an I-Thou relation. The leader is truly interested in the person who follows, for what he is in himself. The leader is objective, unselfish, sincere, honest, a humble man. His essential task is the freeing of creative initiative within the follower.

One major problem which was clarified is that which arises from the fact of organization. Does organization defeat what leadership is trying to achieve? Can an idea, an insight, a vision, survive its institutionalization? Perhaps, but only at the price of great vigilance, for the idea is always in danger of being sacrificed to the structure that has been set up. Hence, there is the awful responsibility that falls on leaders to question the structure in which the original idea is imbedded, to view the goal honestly, and to be prepared for change in the structure, so that the original insight might be constantly renewed—and perhaps survive.

The question of change brought up a discussion on the "New Breed." The participants were unanimous in the praise of this phenomenon. But in delving into it, it was pointed out that the "New Breed" has no age limits. Pope John and Cardinal Bea were cited as examples of the type of person who makes up the "New Breed." Since change in our time is accelerating at such a rapid pace, the impatience and searching of today's "New Breed" must be considered in any effort at renewal. Halfway measures are not enough. Sincere, honest, wholehearted and deeply committed questioning is essential. It might be pertinent to mention here one of the significant remarks of Major Konigsberg. He said that he criticizes his wife, *because he loves her.* If he did not love her, he would not bother with her. So with the "New Breed" in the Society. Precisely because they are dedicated to and deeply in love with the Society, they can and do criticize and question. Without this commitment and love, what hope would there be for the Society of Jesus?

The aims of the second day were to take the insights of leadership in general and apply them to the area of superior-subject relations among

Jesuits. It was shown that authority is not coercive power. Authority in the Society of Jesus is from God as all authority is. It is a moral power of binding an individual. But it is also a function of service. Authority does not exist for the good or advantage of the one who has it. Rather its whole purpose is that those who are commanded might share in the achieving of the goals of the group. Ultimately the relationship is based on the vows of both superior and subject in their obedience to the Spirit, Who supplies the motivating force of charity. Father John B. Janssens' *Letter to Superiors* on the occasion of his *Letter to the Whole Society on Obedience and Humility* was basic to this development.*

A very pertinent problem was introduced by Dr. Krassowski when he explained that in the consideration of the formal norms of an organization, thought must be given to the norms of the sub-groups within that organization, and to the norms of the outside groups which that organization contacts. This raises important implications for the Society's apostolates in universities, colleges, high schools, parishes, missions, and special works.

Much time was also spent on the complications of what Father Fisher called the key office in the Society, that of provincial. He elaborated many of the problems and the immense responsibilities of this office. His exposition prompted both Dr. Krassowski and Major Konigsberg to remark that the job was simply impossible. A great deal of discussion was spent on this topic, drawing freely and fully on the ideas and practices of Father Shanahan in the Buffalo Province. Many practical suggestions were offered by the Jesuits and laymen for improvements.

In view of the coming provincial congregations and the General Congregation, the major participants, led by Father Shanahan, strongly urged that the proceedings of the Symposium be published soon and distributed as widely as possible. It was the unanimous opinion of everyone present that much of the material could have vital application in the preparation for the General Congregation. Letters have already been sent throughout the assistancy advertising the proceedings. They are being published in memory of Father Janssens, whose death was announced just before the Symposium opened. They are available at $2.00 a copy, by writing to LEADERSHIP SYMPOSIUM, ALMA COLLEGE, LOS GATOS, CALIFORNIA, (95031).

Joseph T. Angilella, S.J.
Alma College

* *Woodstock Letters*, Winter, 1964.

The Woodstock Institute on the Society of Jesus and Higher Education in America

ON OCTOBER 9, 10 AND 11, 1964, WOODSTOCK COLLEGE was host to thirty-two participants and guests who spent the weekend presenting papers and discussing with the community the relationship between the Society and higher education in America. The three-day institute grew out of discussions within the scholastic community at Woodstock on various aspects of this relationship. It received early encouragement from both the Rector and the Dean of Woodstock, and preparations for the weekend were greatly aided by advice and suggestions from faculty members and from participants.

In its conception, the institute meant to consider the relation of the Society to American higher education with the Society's *present* commitment as a starting point. Thus it was not primarily historical. It was felt that in distinguishing various aspects of our present involvement, the discussion would necessarily give rise to considerations of how it had developed and what its future directions might be. Accordingly, the focus was not only to be on the theory of our institutional commitments but also on actual practice and what this implies for continued vitality and growth.

There were six general sessions, three on Friday, two on Saturday and one on Sunday morning, in which a principal paper was followed by two briefer comments and discussion from the floor. Saturday evening had been scheduled with small group discussion among visitors and members of the community; since the floor discussion had been vigorous but necessarily restricted in time, the evening was given instead to a general discussion which lasted a profitable two hours. A similar, briefer discussion was carried on Friday evening after the general session. The spirit, on the whole, was analytical, searching and tentative; the more basic the issue the more true this seemed to be.

Friday's three sessions were devoted to the purposes of the Jesuit college, the Jesuit university, and the means available to test the achievement of these purposes. It was considered important to distinguish the

college from the university for many reasons, not least because some of our best discussions have not done so as thoroughly as is necessary today. That results be correlated with purposes seemed not only a pragmatic requirement of any educational effort but also one considerably facilitated by new techniques in education and sociology.

Fr. William F. Troy, S.J., President of Wheeling College, delivered the opening paper on the college and gave a stirring presentation of what he called the "honest hope" we may entertain for the Jesuit college. Calling the profile of the Jesuit college student that was written for the Los Angeles Workshop in 1962 the best "purpose statement" he had seen, Fr. Troy argued the need of the approach to liberal arts education which has been typically Jesuit, particularly in its jointly instrumental and sacramental view of a baptized world. Granting that there are serious problems to be met—some financial, some regarding faculty recruitment, others pertaining to the students we ought to teach and the curricula to be provided for them—the speaker maintained the possibility of an important "total impact" being made on our students, especially if we could one day produce that "showcase" school we so often talk about.

Fr. Leo McLaughlin, S.J., Dean of St. Peter's College, made one of his most forceful remarks in reply to this latter point, for he admitted his disappointment in the Society's failure to *lead* in American education. He urged the acknowledgement of our American situation, discussing how easy it is to lack courage and faith in confronting the need for review and revision in American education. Here especially he was seconded by Fr. Joseph A. Sellinger, S.J., whose comment stressed the need for experimentation in our schools; the change in college youth today; and the fact that the American Society's educational focus has changed considerably in the last few years, especially in reassessing the exclusivity of the intellectual aim in higher education.

After a discussion that highlighted the possibilities and needs of experimentation in the schools, the recent leadership institute at Alma, and the St. Peter's College task forces on their college, the session adjourned and was followed by the first of two noontime Scripture Services. Fr. Michael P. Walsh, S.J., President of Boston College, was prevented by death in his family from being present to read his paper on the purposes of the Jesuit university at the afternoon session, and Fr. Walter J. Burghardt, S.J., read the paper in his place. The main theme, the university as a shaper of culture and society and the importance of Christian participation in such an institution, was a development of Fr. Walsh's article in the *JEQ* for March, 1964. Both commentators, Fr. Edward B. Bunn, S.J., then President of Georgetown University, and Fr. William F.

Maloney, S.J., President of St. Joseph's College, expressed emphatic agreement with this thesis, though they each had reservations about the lessening importance Fr. Walsh attributed to the liberal arts college.

Aimed at assessing the degree to which our institutions achieve their goals, the third session of the day presented a detailed analyis by Fr. Robert J. McNamara, S.J., Professor of Sociology at Fordham University, of how Catholic education is making the transition from primary emphasis on preservation of the faith to a more fully liberal education. While discussing the doctorates granted by Catholic graduate schools since 1920, Fr. McNamara noted that there is need for graduate theology on a much wider scale. Considering the doctorates awarded to graduates of Catholic colleges, he judged that the gap is closing for "Catholic scholarship." As yet, however, no figures were available as an index for professional schools and public service areas. The justification for putting Jesuit and Catholic schools and students together in the analysis was based on the fact that five of the eight Catholic schools leading in doctorate conferral were Jesuit, while twelve of the twenty-one Catholic colleges producing more than one hundred students going on for doctoral work were also Jesuit.

Fr. McNamara's paper was followed by a rousing comment from Fr. Robert F. Harvanek, S.J., on Christian intellectualism as the aim of our colleges and universities. Fr. James L. Burke, S.J., illustrated from his own career the degree to which the Society has changed its view on the preparation that is required for college teaching. The session then adjourned to a long, informal discussion revolving chiefly around the twin problems of what Christian intellectualism means and whether it must not also be sought and taught on the secular campuses which enroll a growing proportion of the Catholic college population.

Saturday's program included a morning session devoted to the relation of the Jesuit institution to the American scene as a whole, both academic and civil, and an afternoon discussion of the priest's participation in the apostolate of teaching. The morning paper, by Fr. Vincent T. O'Keefe, S.J., President of Fordham University, was a summary exposition of the many ways in which Fordham cooperates with other academic institutions and with the civic community. Fr. O'Keefe also outlined areas in which more and better work may be done—for example, in research; in publications; with urban development; in communications media; with the A.A.U.P.; in developing the specific finality of our institutions (vis-à-vis parishes, seminaries, etc.). Fr. James J. McGinley, S.J., promised an appendix on the work of Canisius College, of which he is President, and discussed the question of Newman chaplaincies and Jesuit

involvement on secular campuses, a question that had been running through most of the discussions up to this point. Fr. David M. Stanley, S.J., also treated this question in his comment, advising that it is surely not an "either-or" question and that there is a place for some Jesuits on secular campuses. This point was discussed from the floor as well, especially by Fr. John Hardon, S.J., who was one of the guests.

In the afternoon, Fr. Matthew J. O'Connell, S.J., delivered the paper on "the priest as educator" and met an enthusiastic response that has been seconded as the paper has been privately circulated. (It will be printed, with some revisions, in the March issue of *Theological Studies.*) The session as a whole proved to be a particularly valuable one, as the comments by Fr. Edward J. Sponga, S.J., and Fr. Mark H. Bauer, S.J., added to Fr. O'Connell's presentation, Fr. Sponga speaking from a philosophical-theological point of view, Fr. Bauer from a natural scientist's.

Finally, on Sunday morning, the institute concluded with a strong paper on future planning for Jesuit higher education given by Fr. Paul C. Reinert, S.J., President of St. Louis University. Fr. Reinert maintained that in order to achieve our goals an assistancy plan will be necessary which will be authoritative enough to be effective but flexible enough to be dynamic. Apparently facilitated by the recent revision of the Constitution of the J.E.A., such a plan would include first of all a serious study of each institution in the assistancy, directed by an experienced Jesuit together with a sufficient staff and an advisory committee. When this study of the schools (whether university complexes, liberal arts colleges, or institutions of intermediate size) had been completed, the self-knowledge acquired by it should be implemented so that the Society might aim at having some schools (not many) among the true leaders in American education. The plan appeared to be carefully considered and bold, and the commentators, Fr. Thomas F. Fitzgerald, S.J., and Fr. Gerard J. Campbell, S.J., of Georgetown University, and Fr. Charles F. Donovan, S.J., of Boston College, addressed themselves both to the need and to the difficulties of planning for assistancy cooperation.

In what must necessarily be an inadequate picture of a complex, nuanced, and prolonged series of papers and discussions, it would be the final simplification not to say something of the concrete results that the institute, in retrospect, appears to have had. Chief of these, it would seem, is that breadth and some degree of balance have been given to a fundamentally important discussion. The Woodstock community acquired a considerable amount of information concerning both facts and attitudes. Areas of the entire discussion were perhaps more clearly de-

marcated, their degrees of complexity more accurately appreciated. It was clear, for example, how difficult it still is to be specific as to how Christian intellectualism operates at a graduate or professional school level. It was also clear that the norms and methods of evaluating our progress specifically as Christian educators are still in rudimentary form. Lastly, there was a significant effort to bridge the communications gap which is discussed in another paper in this issue of *Woodstock Letters*. The institute seems to have dove-tailed with parallel discussions at our Tertianships; it has also been followed by talks on similar subjects at various houses of study. The best that was hoped for the Woodstock Institute, in short, seems to have been in large measure accomplished: to focus a variety of opinions and to encourage their further clarification.

Leo J. O'Donovan, S.J.

Note: The *Proceedings* of the Institute will appear in March; and will cost $2.00.

"Boscovichianism, Pure and Simple"

Roger Joseph Boscovich. Edited by Lancelot Law Whyte. New York: Fordham University Press, 1964. pp. 230. $5.50.

If the name of Boscovich doesn't evoke much of a response from a current day reader, it is an understandable fact. It is also a regretable one, for this Yugoslavian Jesuit, born two and a half centuries ago, was one of the most remarkable scholars of his time. The suppression of the Society of Jesus is a major reason why he remains a somewhat obscure historical figure. Another would be the limited availability of his numerous published books. It is the purpose of this enlightening collection of essays on his life and works to revive a truly deserved interest in this 18th century scientific thinker who, in many respects, was two centuries ahead of his times.

Elizabeth Hill, Slavonic Studies Professor at Cambridge, has put together in the first essay what is really the only "life" of Boscovich. A full biography remains to be done. Nevertheless, the portrait she gives us of the man appears sharp and lively.

Boscovich entered the Society in 1725 from the Slavic Republic of Dubrovnik (now part of Yugoslavia). He did so well in the course of studies that upon completion he assumed the Chair of Mathematics at the Roman College. His prolific writings, even at this age, on mathematics, astronomy and physics earned him a reputation throughout Rome and Italy. It would soon become international.

Unusual as it may seem, Boscovich was also a highly skilled poet, and it was this talent that brought him into contact with the powerful nobility of Rome, lay and ecclesiastic. The friends he made in these circles would later gain him entrance and acceptance in the salons and courts of Europe. Professor Hill describes Boscovich as a man of charming manners and conversation; he was also a diplomat of no mean ability. From 1757 to 1763 Boscovich went on what the writer refers to as a "viaggio segreto" through the major capitals of Europe. The ostensible reason for the trip was academic, merely to enable him to exchange views with fellow scientists. His supposed diplomatic mission would be to use whatever influence he could to relieve mounting pressures on the Society. Already Ricci was General, and the Society was about to undergo her slow and mortal agony. Ironically enough, among the

powerful persons met is numbered the Duc de Choiseul, who was quite fond of Boscovich.

Upon his return to Italy, Boscovich received an appointment to the Chair of Mathematics in Pavia. What occupied most of his time, however, was work on an observatory at the Jesuit College in Milan. His relations with the College were not too good; Boscovich felt that the observatory was his private concern, the Milan Jesuits felt otherwise. Apparently Boscovich took no little pride in his scientific achievements, and would become quite testy in the face of any adverse circumstances or criticism. At any rate these two occupations kept him busy until the suppression in 1773.

Boscovich, unlike many of his brother ex-Jesuits, had many friends to help him and places to go. He finally chose France and established citizenship there. Always interested in optics, he engaged in special projects developing telescopes for the French Navy. He received a comfortable salary for this work. In 1782 he returned to Italy to revise and republish certain of his books. While at this task he became sick. Because of his former infirmities and old age, he never recovered. Boscovich died on February 13, 1787.

The second presentation in the collection is a brief essay by L. L. Whyte in which he outlines some main points of Boscovich's natural philosophy, indicates its scope and scientific significance and explains why it remained so little known for so long a time. Our attention, however, will be directed to Professor Zeljo Marcović's highly interesting third essay on Boscovich's main work, the *Theoria Philosophiae Naturalis*. In it Marcović synthetically and clearly puts forward the book's main ideas. We will consider a few of the more important.

From the outset it is clear that Boscovich, like other outstanding thinkers of his times, did not necessarily mean by Natural Philosophy what scholastic or current day philosophers of nature do. There existed for Boscovich a much more integral relation between philosophical theory and empirical science than present day thinkers might be prepared to admit. Indeed, we find him crossing over the borders of philosophy and physics frequently; difficult for us to do, but, no trouble at all for himself.

Inspired by Newton and influenced somewhat by Leibnitz, Boscovich was searching for a principle of unity in the universe, simple and irreducible, from which could be derived by legitimate postulization and deduction, subsequent explanatory principles of the different aspects of that single reality. He found it; a general ennunciation of this principle would read as follows:

> Phenomena arise from the spatial arrangement and relative movement of identical point particles interacting by pairs under a peculiar law of force which determines their relative process of motion.

Two guidelines led him to formulate this principle: one, the principle of simplicity, which, through analogy, leads to similarity on all levels of nature; two, the law of continuity, which interestingly enough, led Boscovitch to a radically opposite principle of discontinuity in matter.

If the above principles suggest a form of atomism to the reader, he must proceed with caution. That Boscovich is influenced by Pythagoras and the "atomists" of his day will become evident, but to categorize him as an atomist is an error. Since he was a highly gifted mathematician and physical theorist, it is no surprise to find these influences in his thinking and expression. The sub-structure of matter, Marcović points out, arises for Boscovich from random associations of a finite number of certain limit structures of simple particles. These "elements of matter" or "in a sense, points" (terms which Boscovich uses interchangeably) are real structures, not imaginary; they are without parts and without extension and are mutually separated by finite distances.

Boscovich's points have no meaning except in relation, and the relation is one of force. This force relation is one of interaction so that the "centers of force" (by which Boscovich now refers to his particles to aid understanding) are, in a sense, regulated by the "field" they generate. They can never come in contact with each other, for as they approach, velocity is "choked" and the two centers are repelled by an inverse ratio of force. When the centers tend away from each other, an inverse force of attraction arises. Boscovich's force, unlike Newton's, is not only mutual, but reciprocal. Matter can now be defined as a dynamic configuration of a finite number of point-sources of mutual influence.

Due to the repulsive forces arising continually from point-sources as they approach, they can never conglomorate in a continuous pattern but are rather continually dispersed in three dimensions for varying finite distances. Extension is not a property of matter but specifically the real reciprocal force relation between point centers. The physical body appears to us as macroscopically continuous, but, of course, it isn't; it can't be. Thus, large bodies consist of indefinite numbers of points related in indefinite possibilities of configuration.

Boscovich's search for his great unifying principle and subsequent development of matter led him to reject Newton's absolute space as well as Leibnitz' harmonious monad-related space. This he regarded as imaginary, empty space—the space of metaphysics and geometry. Bos-

covich now postulates a spatial and temporal mode to account for the position of his points at any given time. These modes perish and new ones arise continually as the points move. Hence, between two points, the modes bring about the real relation of distance, and on the macrocosmic level, real, discrete, extended bodies situated in time. This concept of modes is open to criticism, but for Boscovich—as Marcović points out, they follow with logical consistency.

"Boscovichianism, pure and simple" was a comment made by Lord Kelvin, a British physicist of the last century, as a description of his basic physical theory. The natural philosopher of our day, however, may wish to take Kelvin's remark in an entirely different sense. For he does not pursue the "stuff of the universe"; in fact, he usually excludes it as not pertaining to his proper subject. He seeks, rather, meaningful and comprehensive ways of making the physical universe intelligible to the reflective philosopher. Boscovich in the preface to the *Theoria*, claims to base all his ideas on "philosophical meditation." Clearly, the concept of natural philosophy was much wider in his day; the newly emerging and developing empirical sciences were considered within its scope. We must be aware of this before we criticize Boscovich's philosophizing under our present day norms. Perhaps, from our present day viewpoint, we may conclude that Boscovich, with his penetrating method, healthy respect for empirical data and even with his errors, provides any philosopher of nature with forceful insights and a tremendous challenge to handle the problems of today as boldly and comprehensively as he did those of his time.

MICHAEL D. BATTEN, S.J.

I WOULD SUPPOSE that in modern times it ought to take more than two centuries to dim the memory of a truly classic contribution in any field of human endeavor. On such a premise one wonders whether Roger Joseph Boscovich, S.J., is the exception, or whether his work did, in truth, fall short of homeric proportions. The nine encomiasts who have contributed to Mr. Whyte's collection of essays all show some concern for this question but seem, nonetheless, to have adopted the first solution. One or two, however, appear to do so with a certain hesitation. In matters pertaining to Boscovich, the scientist, I am inclined to share in their hesitation. I think that a discussion of this point would be in order; but first to a brief description of the various essays.

The first and longest of the papers is a biographical essay by Elizabeth Hill, and in view of the fuller discussion of B's life in the accompanying review, I will permit myself only one comment. I would very much like to know what precisely were ". . . the limitations imposed on him as a scientific mind by his religious training . . ." The next two papers, by Messrs. Whyte and Zeljko Marković, evaluate Boscovichean atomism as we find it in the second edition of his *Theoria Philosophiae Naturalis*. The remaining six essays discuss the contributions of Boscovich to the physics, astronomy and mathematics of his day, and the impact that these contributions have or have not had on contemporary science. The authors of these papers may be generally classed as respectable historians of science, most of whom are Englishmen. The general quality of all the papers is even and typically scholarly. It should also be noted that this volume is merely an unaltered republication by Fordham University Press of the same book originally put out by Allen and Unwin (London) in 1961. This first edition has already been given a brief review in WOODSTOCK LETTERS, 92 (1963), 313, where the work was seen in a slightly different light.

For the most part the book will be of deep interest only to the historian of science and a certain number of Jesuits, especially those interested in science and the philosophy of science. The ordinary modern day physicist might read it as a diversion from his research or teaching, but from this vantage point its heavy style is no substitute for the pleasant spontaneity one normally seeks in such reading. Upon reading the book, however, he will ask himself where he might find in his contemporary research the monuments that sixty years ago enabled Lord Kelvin to state, "My present assumption is Boscovichianism pure and simple." The fact of the absence of such landmarks is despondently agreed upon by some of our nine eulogists, and spontaneously ignored by the others, all of whom have come not to bury B, but to praise him. All in all, though, our authors in search of a hero should take heart; no less than the American Journal of Physics has recently published an article on Boscovichian atomism (Vol. 32 1964, pp. 792-95). As one final point in establishing the current neglect of Boscovich by the scientific community it is intriguing to note the following two statements which appear in one and the same essay (by L. Pearce Williams):

> In the development of modern chemistry the direct influence of the writings of Roger Joseph Boscovich appears to be negligible. (p. 153) These examples indicate that Boscovich had a considerable influence upon the development of modern chemistry. (p. 165)

Apparently the operative word is "direct."

On the other hand there seems little doubt that Boscovich was a well known scientific figure in his own day. One does not generally find a nonentity correcting an error of Euler, contributing fundamental insights to the theory of the combination of observations and suggesting and planning the famous Airy experiment on the aberration of starlight over a century before the scientific world was ready to understand it. In a similar vein it's hard to conceive of just anybody being elected to membership in virtually all the learned scientific societies of the mid-eighteenth century. On this point, however, there is the lurking suspicion that B was not exactly hurt by his immense social stature, which incidentally does not seem to have been hampered in the least by his religious profession.

I would disagree with Mr. Whyte that the emergence and development of the field concept, or in his own words the fact that "Particles have become 'quantized' wave fields . . . is probably the deepest reason why Boscovich has not been held in honor by twentieth-century theoretical physicists. . . ." I think that the deepest reason, again in Mr. Whyte's words, is that ". . . exact science must remain loyal to its task of covering the quantitative facts, but here Boscovich's speculations seem to rank low." The speculative *Theoria* is far too qualitative in comparison with the present day standards for good theoretical science, and Boscovich's quantitative observations have long since been improved upon.

John G. Marzolf, S.J.

LABORATORIES INTO CATHEDRALS

Teilhard de Chardin, Pierre. **The Future of Man.** New York: Harper and Row Publ. trans. Norman Denny 1964. 309 pp.

People who live only for their own life-span and are little energized by the thought of what they might contribute to a future generation's experience, will not be sensitive to the allure of this book. A collection of twenty-two articles, essays and addresses by the late Pierre Teilhard de Chardin (seven of which are previously unpublished), it deals with possibilities rather than actualities. Without a great deal of systematic thoroughness the author alludes to present evidence for his assertions, but that evidence exists only in penumbral tendencies which are so all-enveloping that our every-day waking experience does not

easily discern them. There will be not a few who will therefore find the book fantastic. I have no doubt but that it is.

More than thirty years ago, Francis Cornford wrote a marvelous little book, *Before and After Socrates,* describing the intellectual evolution from Hesiod to Aristotle in terms of the maturation process of the human being from infancy to adulthood. The presupposition was that Plato and Aristotle were normative for Western psychic adulthood. Teilhard informs us that this estimate is premature, that, as a matter of fact, mankind is still at a stage of psychic development comparatively puerile, that we have had till now only intimations of what the future can actually hold. It is Teilhard's thesis that through accelerating processes of modern socialization, technification and deepening rational awareness, we are witnessing a mighty leap forward in the evolution of "spirit." This is the central secular affirmation of these short pieces: evolution is continuing, and in the present critical stage of psychic growth, opportunities and challenges for the heightened existence of man are emerging which are unprecedented. The principle direction of these tendencies should usher in an increased condition of union in the human race while simultaneously initiating a deepening of personality. While there are solid sociological grounds for reconciling these seemingly conflicting movements toward collectivity and individuality, Teilhard's critics have reason to wish he had been more explicit in working out the mechanics of this achievement. In any event, it is plain that he did not think this new eon would occur inevitably; on the contrary, it is attended by enormous threats and dangers, the most terrible being that men may withdraw their consent, rejecting the responsibility that is offered them and thus commiting historical suicide. Such a spectre haunted Teilhard to his grave.

Coordinate with this "secular" theme of what one might call the natural aspect of evolution, there is another equally insistent theme: the relation of Christian Faith to anthropogenesis. In parochial terms, it is a traditional question: What is the relation of Christ and the Christian to the World? What transforms the state of the question is the novel interpretation of cosmic and human events which Teilhard capsulized in *The Phenomenon of Man.* In Chapter 18 of the present work, he says:

> For the spiritually minded, whether in the East or the West, one point has hitherto not been in doubt: that Man could only attain to a fuller life by rising "vertically" above the material zones of the world. Now we see the possibility of an entirely different line of progress. The Higher Life, the Union, the long-dreamed-of-consummation that has hitherto been sought *Above,* in the direction of some kind of transcendency: should we

> not rather look for it *Ahead,* in the prolongation of the inherent forces of evolution? (p. 263).

As this quotation indicates obliquely, and as he affirms explicitly elsewhere in these essays, the evolutionary process, of which man is now the principle and perilously free agent, becomes the *sine qua non* condition for the *Parousia.* In this way, Teilhard believes that he has given the clue to interrelating, without compromising either, the rigorous demands of both God and the World. Surely the most suggestive theoretical content of these essays lies in their import for Christology. Practically, it would seem that should history bear out Teilhard's prophecy, the sensibility of the Christian's lived-relation to the world must shape itself anew.

As we have come to expect, the reach is vast. To take an insignificant example, when Teilhard speaks of a new stage of evolution being "imminent," it is hard to say whether he is thinking in terms of 10 years, or a 100 years or a thousand. He is not looking through a microscope but some sort of paleontologist's cosmoscope, for which he invented his own outrageously metaphorical language lest we be tempted to reduce his vision to something we have seen before. On the other hand, if one accepts Susan Langer's theory that even our most highly abstract, systematic language is little else but "faded metaphor," we may place Teilhard's work in the category to which it rightly belongs, that of a highly original and synoptic insight which is struggling for articulate expression. But here we touch upon a double-pronged difficulty which has angered his unsympathetic critics and left even his admirers dizzy with a sense of stratospheric weightlessness. The first part of the difficulty follows from the unpopularity of synoptic constructions of any kind in an age which worships specialized competence; the second difficulty issues from the extraordinary diversity of the very material which he synopsizes. Scientists suspect him for transforming their laboratories into cathedrals; philosophers claim he composes poetry, theologians that his theology keeps very strange company. The disconcerting answer may be that Teilhard's greatest service lies in his refusal to recognize the conventional barriers, and in his ability to invite us into that strange country that lies beyond them.

David Toolan, S.J.

"MAD TAD"

Good Father in Brittany, by *Martin P. Harney, S.J.,* Boston: St. Paul Editions, 1964, 322 pp.

This is a narrative of the life of Blessed Julien Maunoir, a Jesuit of the seventeenth century, whose apostolate was localized for more than forty years in Brittany. The book records in vivid and sympathetic fashion the monumental accomplishments of the Spirit within the sanctum of the man and in his public apostolate.

Some inkling of the development of Father Maunoir from the years of his life with his family through his year of tertianship is accomplished by reference to the journals he kept during those years. Here we receive intimations of growth. We are given insight into the development of his realization of his Jesuit vocation. The apparent culminus of this development comes during his years of theology when God gives him the grace of never losing sight of Him and of loving Him with a conscious love even in the midst of the greatest occupation. His growing awareness of his peculiar vocation to missionary work among the Bretons is especially well documented. After his tertianship the inner workings of his spirit are veiled. We can view him only through the impression he makes on others through his work.

Father Harney gives us a detailed description of Father Maunoir's missionary labors. Through his pages we follow "Tad Mad" as he reinstructs the Breton people in the truths of the faith after the disrupting events of the savage religious wars in France. He adapted himself to the tastes of his people. They loved to sing. He wrote devotional and didactic lyrics for them which he set to the folk and religious music of the area. They enjoyed spectacle. He staged huge religious pageants. They were fascinated by riddles. He taught them with "enigma charts." When the time was ripe he began to organize retreats for his people. He grouped them according to vocation and class so that he could meet the peculiar needs of each individual as well as possible. Finally to insure the permanence of his work he formed the diocesan clergy according to his own apostolic spirit.

The opposition he faced is narrated plainly and with an obvious attempt to avoid exaggeration. We read that much of the opposition came from sincere men. His services were needed in the Society's understaffed colleges; his zeal was immoderate; his pageants demeaned the cloth; his songs were untraditional, even heretical; he was interfering in the realm of the diocesan clergy. All these he is seen to surmount.

The book finally narrates his last hours, his death and the veneration the Bretons have shown him ever since.

I find the volume well-written. It has interest for the insight it offers into the life and work of the man and into the contemporary mores of the Society. The printers have allowed a few misspellings to slip by, very few.

James J. Bowes, S.J.

SELECTED READINGS IN MARRIAGE COUNSELING

(Listing prepared and commented upon by Dr. Angelo D'Agostino, S.J., M.D. and Rev. George B. Wilson, S.J., both of Woodstock College, Maryland.)

Marriage Counseling: Theory and Practice, by *Dean Johnson.* Prentice-Hall, Inc. $6.95.

This recent publication by an eminently qualified sociologist with a wealth of valuable experience behind him should be quite helpful to the priest engaged in the usual pastoral family work since it is addressed to very concrete problems. While being quite specific in its recommendations to counselors, still the book keeps them aware of their limitations and puts forth guide rules for referral of the more difficult situations.

Marriage Counseling in Medical Practice—A Symposium, edited by *Ethel M. Nosh, M.A.; Lucie Jessner, M.D.;* and *D. Wilfred Abse, M.D.* The University of North Carolina Press, 368 pp. $8.00.

This book has been written primarily for physicians and it should be most helpful to obstetricians and gyneocologists, but it can be readily recommended to any pastorally oriented cleric because the medical jargon rarely becomes esoteric. It presents the latest thinking on the subject by internationally recognized experts who approach the subject from a variety of viewpoints. As a source reference it is valuable; as a supporting guide to one interested or engaged in this work it can be most useful. It is presumed that the reader is sufficiently acquainted with Catholic moral doctrine to be able to distinguish areas that might be of variance with some opinions found in the book, such as contraception and pre-marital sexual activity.

Conjoint Family Therapy: A Guide to Therapy and Technique, by *Virginia Satir.* Science and Behavior Books, Inc., 196 pp. $4.95.

This rather expensive soft-cover book is included in a listing of recent books on marriage counseling because it is felt that the current trend in family therapy supercedes the more restricted area of marriage counseling in so far as the value to a pastor is concerned. It is replete with concrete examples and excerpts of interview material; the format is unique, and the material clearly presented—perhaps too clearly, for one might come away with the impression that the process of family dynamics has now been fully understood and needs no further research. Having been written by a psychiatric social worker of wide experience and for teaching purposes it should be easily intelligible to the interested, though psychologically unsophisticated, clergyman. A comprehensive bibliography of the field is included as well as an index. This is the product of a worker in one of the leading centers for the advancement of family therapy, Palo Alto, California.

The Psychodynamics of Family Life: Diagnosis and Treatment of Family Relationships, by *Nathan W. Acherman, M.D.* Basic Books, Inc. 379 pp. $6.75.

This book, published, in 1958, has achieved the status of a near-classic in the field of family problems. The author is an outstanding clinician with an analytic background who is capable of confronting the interpersonal aspects of human behavior in a competent manner. While it provides a comprehensive basis for understanding the theory of family process, enough practical and clinical material is present to make it useful and understandable to the average clergyman. A broader bibliography provides the interested reader with access to the theoretical foundations of family therapy. Although the book has already been superceded in a few items, it will undoubtedly remain an indispensable contribution to the field.

Family Process, Waverly Press, issued semiannually. $3.00 per issue. $5.00 per year.

This periodical presents a collection of papers whose intent is to approach the understanding and treatment of emotional problems via family structure. During its four years of existence it has maintained a high calibre and undoubtedly it serves as the vehicle for the expression of most of those workers in the field who are at the forefront of progress in theory and technique. While it is a professional journal devoted exclusively to the study of the relationship of family dynamics and

behavioral problems, it is written with a wide audience in mind so that most clergymen who have read it do not find it beyond their grasp. A comprehensive book review section as well as a pertinent "Comment" by the very knowledgeable editor, Don D. Jackson, enhances the value of each issue.

Marriage is Holy, edited by *Henri Caffarel.* Fides. Paperback. 219 pp. $1.25.

The editor is the founder of Equipes Notre-Dame, the now world-wide movement for married couples concerned about the development of a truly conjugal and familial spirituality. The movement publishes a monthly revue, *L'anneau d'or* (Editions du Feu Nouveau, 9, rue Gustave-Flaubert, Paris XVII, France), which is a valuable source of ideas and reflections on the means of conjugal spirituality. In this book Caffarel has gathered some of the best articles from the periodical, all centered around the primacy of mystery in marriage. The authors insist that any effort to meet the problems of married life must fail unless marriage itself is viewed in the light of the deeper reality, something greater than the love of couples for one another, which is the love of God Himself calling them to become one.

The Head of the Family, by *Clayton C. Barbeau.* Regnery. 144 pp. $3.75.

This superb little volume offers a finely articulated theology of fatherhood. A survey of the chapter-headings indicates the lofty plane on which Barbeau's thought focuses: the Father as creator, as lover, as Christ, as priest, as breadwinner, as saint. Yet the author is himself the father of six children and his book is geared to practical implementation of the attitudes he sketches. It should be noted that, though the book centers on fatherhood, it is eminently readable for wives and mothers because of the light it casts on their own role in the developing spirituality of the family. The author's achievement was fittingly acknowledged when the book won the Spiritual Life Award for the best spiritual book for 1961.

The Experience of Marriage, edited by *Michael Novak.* Macmillan. $4.00.

Thirteen couples describe what the experience of sexual love in marriage has meant to them. Their deep commitment to the Church in the face of sincerely acknowledged difficulties in following her teaching is a model for all Catholics. The straight-forwardness and simplicity of their expression cannot help but move the celibate spiritual director to a greater empathy through understanding the dimensions and impact of the sexual expression of love and its continuous demand for selflessness in

their lives. The book is not special pleading for relaxation of the Church's position on birth control; the editor has courageously included the views of those who would be considered too conservative even by other writers in the same anthology. The work is a "must" for any spiritual guide who expects to do justice to this most important area of conjugal spirituality.

Man and Wife in Scripture, by *Pierre Grelot.* Herder and Herder, 127 pp. $2.95.

Though not directly concerned with spirituality as such, Grelot's book is indispensable background reading since it offers a good presentation of the essential foundation of all conjugal spirituality, the teaching of Scripture. Emphasizing the *religious* import of God's revelation concerning marriage, i.e. its direct connection to man's understanding of God, Grelot offers an important corrective to the approach which sees even Christian marriage as simply one of many "problem-areas" in human life. What is important in the fact that marriage has such a large role in God's revelation is not what God says about marriage, but what marriage, *because* it has been so employed (and thereby transformed) by God, has to tell us about God.

Love and Grace in Marriage, by *Henri Caffarel.* Fides, 178 pp.

Again a collection of material from *L'anneau d'or,* this book revolves about the mystery of Christian love as peculiarly to be realized in marriage. Though somewhat disorganized in its presentation and not as stimulating as *Marriage is Holy,* it offers many fruitful areas for reflection.

SELECTED LITURGICAL READINGS

(*Listing prepared and commented upon by Rev. William J. Leonard, Boston College*)

"The Bishops of France Present the Constitution." **Worship,** May, 1964 (xxxviii:6), pp. 308-314.

This pastoral letter manifests not only a full understanding of the conciliar document on the liturgy but also a wonderful zeal to make its contents known and practised everywhere in France. As such it reminds one of the spirit with which the early Fathers of the Society strove to teach and to carry out loyally the decrees of the Council of Trent.

"The Mystery of the Church and the Liturgy," by *John R. Sheets,* S.J. **Worship,** November-December 1964 (xxxviii:10), pp. 612-620.

"The Sense of Community and Liturgical Prayer," by *Peter De Rosa.* **Worship**, April 1964 (xxxviii:5), pp. 246-253.

These two articles discuss the new understanding of herself which the Church has attained in our day. They may serve as introductions to the Constitution on the Church, promulgated by the Holy Father on 21 November 1964. One cannot sympathize with the changes in the liturgy unless he has an appreciation of the character and mission of the Church, and so not only agrees with her but also lives and experiences with her and in her.

"The Mass of the Future," by *H. A. Reinhold.* **Commonweal**, 21 August, 1964 (lxxx:19), pp. 565-568.

In this essay a pioneer of liturgical reform, whose far-sighted vision has already been vindicated substantially in the current changes, presents a forecast of changes still to come and an explanation of why they will be beneficial to the People of God. Recommended as a prophylactic against the trauma experienced by some Jesuits when liturgical changes are announced.

The Priest and the Renewed Liturgy, by *Gerard Sloyan* et al. Joseph F. Wagner Co., 1964, pp. 72.

A brochure of short articles from the reviving *Homiletic and Pastoral Review.* The authors face squarely the perplexity of many a man of good will who has not kept pace with current developments, and provide him with succinct and practical summaries of what is going on, plus suggestions as to how he can catch up quickly.

Priest's Guide to Parish Worship, by a Committee of the National Liturgical Conference. Helicon Press, 1964. $4.50.

Intended primarily for pastors, this extraordinarily complete and eminently practical little book will be of assistance not only to Jesuits who from time to time assist in parochial worship but to all those Jesuits who preside at liturgical celebrations in schools, colleges, retreat houses, etc., or who occasionally baptize, absolve, anoint, and witness marriages, or who themselves assist at Mass and receive the sacraments, or who discuss spiritual things with the laity. This would seem to include about everyone who writes "S.J." after his name, not excepting the Brothers.

"The Liturgy and Private Prayer," by *Leopold Malevez, S.J.* **Theology Digest**, Autumn, 1964 (xii:3), pp. 178-183.

A discussion which will prove stimulating in view of problems we

Jesuits must now solve for ourselves and others: how to evaluate properly the respective merits of liturgical and individual prayer, how to bring it about that the one will sustain and nourish the other, how much time and emphasis to accord to each, etc.

The Psalms Are Our Prayers, by *Albert Gelin*. Liturgical Press, 1964; $.85.

The Psalms have now taken a very prominent place in our prayer-life: priests are much more alert to them in the English missals, rituals, and breviaries; scholastics and brothers are using them for vespers, compline, benediction, bible services, etc. This short, non-technical but competent book, with chapters like "Christ in the Psalms," "Hope in the Psalms," and so on, could help us to pray the Psalms with more devotion.

Sacraments of Initiation, by *Charles Davis*. Sheed and Ward, 1964; $3.50.

Father Davis, as he proved in his earlier, admirable book, **Liturgy and Doctrine** (Sheed, 1961), has a gift for lucid synthesis and a very pleasing style. His study of the beginnings of Christian life will not only acquaint us with recent theology but will deepen our appreciation of what we were given in baptism and confirmation and also help us to understand that growth in spiritual life must continue to derive from these sacraments.

"Acceptable Worship," by *C. A. Joachim Pillai*, O.M.I. **Worship**, June-July, 1964, pp. 402-408.

This article addresses itself to the question as to whether "devotions" should occupy the attention of Christians today as they did in recent centuries, especially in the light of our present ecumenical and missionary efforts. Probably most older Jesuits will find the author's conclusions at least "controversial," but the question remains a thorny one all the same.

New Horizons in Catholic Worship, by *William J. Leonard, S.J.* and *Leon A. McNeill, M.A.* The Liturgical Commission. $.75.

New Horizons in Catholic Worship is a popular commentary on the Liturgy Constitution issued by Vatican II. It provides general instruction on the liturgy and the liturgical renewal, without getting into specifics that might interfere with the program in a particular jurisdiction. Each of the 16 lessons is implemented by discussion aids and suggested practices, and the material has been carefully tailored to the needs of discussion groups that follow the usual schedule of two eight-week semesters.

OBITUARY

Joseph S. Didusch, S.J.
1879-1963

BORN OF GERMAN PARENTS in Baltimore on November 25, 1879, Fr. Didusch grew up under the influence of a solid family background of Catholicism and patriotism. His father, Joseph Didusch, Sr., was a renowned sculptor, equally adept in stone and wood. Mr. Didusch carved the only statue in Baltimore of the first Lord Baltimore, George Calvert. He also carved statues for churches in Georgia and Washington, D. C., and for the Jesuit novitiate at Poughkeepsie, New York.

One of the stories Fr. Didusch liked to tell was about the time he went to visit the Library of Congress in Washington. A guard there became suspicious when he noticed how long a young priest stood staring at the grand marble staircase at the main entrance. "Can I help you, Father?" the guard asked young Fr. Didusch. "No, thank you," replied Fr. Didusch. "I was just admiring this staircase which my dad carved so many years ago." The guard was immediately taken aback, and, to make up for his intrusion, he insisted that Father walk up the staircase and see it from every angle.

After attending Loyola High School and Loyola College, Didusch entered the Jesuit novitiate at Frederick, Maryland, on August 14, 1898. Fr. Joe found at the outset what he was seeking in the Society, for he was a man of meticulous order and hard work. He was not gifted with a spontaneous sense of humor, but rather with an interior appreciation of human nature, including his own.

He spent his regency in three different assignments. His first year was at Loyola School in New York, where he taught biology, chemistry and algebra. It was here that Fr. Didusch first became interested in biology, at a time when there was no textbook or syllabus. During the next year, 1906, he studied the new science at Columbia University as a graduate student under the leading biologists of the country. In the summer of 1907 Fr. Didusch was transferred to St. Joseph's College, Philadelphia, where he taught biology and chemistry for two years.

After returning to Woodstock for theology, Fr. Didusch first experienced an attack of arthritis, the malady which would be his constant companion for the rest of his life. He used to recall vividly how he woke up one morning with his legs so terribly swollen that he could hardly walk. Father knew enough about the human body to realize that this was just the beginning of a life of physical pain which would prevent him from sleeping in bed for most of the years of his later life. Many a day his feet would be so swollen that he could not wear shoes, but he would pull overshoes on over his stockings. Later at Loyola, many a teacher and student would see Fr. Didusch morning after morning hobbling from the residence at Evergreen to the science building and up two flights of stairs to the top floor. Here he would remain for the rest of the day, teaching, running lab, and just being with the boys.

Ordination morning came in 1912, when Fr. Didusch was 33. After completing his studies at Woodstock, he was appointed dean of St. Joseph's College for a year, followed by tertianship at St. Andrew-on-Hudson. He then returned to Philadelphia and spent the next ten years teaching biology and chemistry at St. Joseph's College.

It was during this long stay that Fr. Joe became the great confessor that made him sought after by both laity and clergy. After his regular lectures, it became routine for the students to come up to him and ask to go to confession, since they knew he was willing to help them as a priest as well as a teacher. This practice of hearing after class started rather accidentally when one of the boys asked if he could go to confession in the church. Father Joe explained that he could hear his confession right there in the privacy of the classroom. The boy did not mind, and soon the word spread until it became the regular thing with more and more students.

FR. DIDUSCH'S MOST DESIRED ASSIGNMENT was teaching, especially in the field of biology, to which he devoted 33 years. His work, however, was not confined to teaching. In 1925 he was appointed socius to the master of novices at Shadowbrook, Mass. In 1926 he became regent of the medical and dental schools of Georgetown University. In this important

post he learned the process whereby medical students are accepted for their studies. At Loyola Fr. Didusch was to obtain the record of having every student he recommended to medical school accepted. His ability to judge the aptitude of medical school applicants was especially highly regarded at the University of Maryland Medical School. It soon came to be said that you were sure to be accepted if Fr. Didusch recommended you.

The following year, Fr. Joe was appointed dean of the philosophy department and professor of empirical psychology at Woodstock. Three years later, in 1930, he was made rector of the new novitiate of St. Isaac Jogues in Wernersville, Pennsylvania. Wernersville was the newer of the province's two novitiates. Mrs. Nicholas Brady was the generous benefactress who, together with her late husband, had given the land and money for the novitiate. The new rector had to make sure that she understood how grateful the province was for her gift. Fr. Joe apparently met with her approval, judging from the religious art works she would bring to him as gifts from Rome. On one occasion a most distinguished visitor came with her from Rome, Eugenio Cardinal Pacelli, then Secretary of State, who was to become the next Supreme Pontiff, Pius XII. Cardinal Pacelli spent a night at Wernersville and gave each of the Jesuits a personally-signed memento.

Fr. Didusch received his last assignment in 1935, when he went to Loyola College in Baltimore to teach his favorite subject, biology. As head of the biology department he reached the peak of his academic career. His former students would say that medical school was easy after they had been through Fr. Didusch's course, and they were glad they had. His German demand for detail came to the fore when he wrote the first syllabus for biology in our high schools and when he published scientific articles, gave public lectures, or spent his time in his own fields of research, blood hemoglobin and allergenic pollens. As subminister, Fr. Joe was famous for inviting any weary fathers into the minister's room for refreshment at the end of a busy day. He would enter into the spirit of preparing for a feast by mixing the preprandials himself, having a knack for what the fathers liked.

Fr. Didusch gave more than twenty years' service to the ladies of Kirkleigh Villa, a home for the elderly run by the Daughters of Charity. He said daily mass for the ladies, heard their confessions and anointed them, and conducted the annual Novena of Grace. An amusing incident occurred one day in the course of Sister Sacristan's preparations for benediction after mass. In order to save time, the sacristan would usually begin lighting the candles near the end of mass. This became so annoy-

ing to Fr. Joe that one morning, when he had had enough of sister coming into the sanctuary to light the candles, he turned to her and said, "Woman, get off this altar." The good sister was not so anxious in the future.

Even at the age of 79, Fr. Joe still managed to go over to the school lab to assist in any way he could, since he knew where everything was. He had collected precious files of scientific journals, from their origin in many cases, and the professors of Johns Hopkins' pre-medical department would come to study from them and send their students to consult them. A stroke, however, soon affected Fr. Didusch, so that, in between stays at St. Joseph's Hospital, he was forced to remain in his room. Going to and from the hospital became quite the ritual as Fr. Joe got to know the ambulance crews of the city. When he was home at the time of a feast or party, he would love to come downstairs to celebrate with the community, even though it meant being carried down in his wheelchair by his fellow Jesuits, an inconvenience he regretted causing them.

Finally the day came when he was to be reunited with Christ. He was in the hospital, and most thought he would return to Loyola again. Even his doctor did not think Fr. Joe would die this time, since he had made so many more remarkable recoveries. But the Lord beckoned him, and he peacefully passed out of this world on October 19, 1963.

John E. Murphy, S.J.
James Jurich, S.J.

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